

THE *Feb. 9th 1650.*
C H U R C H
Triumphant.

O R,

A Comfortable Treatise,
of the Amplitude and Large-
ness of the Kingdom of
C H R I S T,

Wherein is proved, by Scriptures and
Reason, That the number of the
Damned is inferiour to that
of the Elect.

*Ne Redarguas ea falsitatis de quorum contrariis
non est demonstratio. Rabbi Mos.*

By JOSEPH ALFORD,
M. A. sometime of Oriell Col-
ledge in Oxford.

*Exercere nos Deus vult difficultate Questionum,
Non decipere falsitate sententiarum. Augustin.*

Printed by M. Bentley, for J. Williams
at the Crown in S. Pauls Church-yard.
Anno Domini 1649.

THE
CHURCH
Triumphant.

A Comfortable Treatise

of the Angles and Kings
of the Kingdom of
Wales.

Wherein is proved by Scripture and
Reason, that the number of the
Damned will never be less
than the Elect.

By JOHN ALCOCK
M.A. Rector of St. Paul's
Church, London.

Printed by: Thomas A. Kneller
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1688.

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To the
Right Worshipfull
S^r WILLIAM BROWNE
Knight and Baronet.

SIR,



*Arity in Presents is
sometimes as welcom
as Magnificence: and
if the subject matter
of this Treatise be considered with
a fastned eye, I may not onely pre-
sume that it will appear to many
men new and rare, but also fear,
that with most men it will be en-
tertained as paradoxical. For the
present, I shall onely anticipate or
arrest such preoccupation of mind,*

with that usefull observation of
Irenæus : who speaking of Pro-
phecies, and some other abstruse
points in Religion saith, Ante-
quam effectum habent ænigma-
ta sunt, & ambiguitates homi-
nibus; they are clouds in the eyes,
and riddles in the understandings
of men, until they be explained.
I humbly intreat you therefore to
accept my indeavours, and to su-
spend your judgement till you have
weighed the Reasons on both
sides. Let not the seeming novel-
ty of the opinion retard your en-
quiry, for although Truth be the
daughter of the most High, and
therefore there can be no new
Truth: yet many Errors are an-
cient, embraced, revered un-
sifted and uncontroverted, meerly
in regard of their Antiquity: when
not-

of notwithstanding some doctrines of
great consolation may languish
and be suppressed under those er-
rours. The treasures of Divine
knowledge are inexhaustible, and
to the dissolution of the World, the
Oracles of God will suppeditate
new matter, wherewith to recreate
a holy diligence, to confirm a
doubting spirit, and to confound a
sawcy curiosity. If I have deli-
vered a truth unto the world,
which hath lien as an Embrion
buried in the womb of error, it
is a wealthy blessing upon my poor
endeavours. If I doe hallucinate
in the prosecution of it, I am wil-
ling to be confuted without obsti-
nacy. I am not less desirous to de-
molish an error, than I am sol-
licitous to hearken to a corrected
judgement. Sir, I wish you feli-

sities both temporal and eternal,
that when you have finished the
progress of faith and hope, you
may be translated into this
Church Triumphant together,
Sir, with

Your most devoted

servant

JOS. ALFORD.



OF



OF THE
LARGENESSE
OF THE
Church Triumphant.



N the Mysteries of Theology some questions are not yet un-muffled from their obscurity: This Doctrine concerning the Paucity or Multitude of the Elect, fruitful of consolation, and conducive to the knowledge of God, hath seemed not only difficult, but inexplicable. The opinion of the Learned asserting the Paucity, hath augmented the Difficulty, as if the bare authority of men were sufficient to prevail with after Ages without the concurrence of their reasons. It hath been enveloped with obscurity, by a surmise, that the knowledge of it is hid in the secret council of God, and is to us unrevealed: neither hath it

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appeared what reasons can be raised from the Doctrine of Faith and good Works, which might greatly perswade us to a belief of the greater number to be saved. But the clouds of erroneous prejudice being dissipated, truth will be manifested in a more vigorous excellency.

What tidings can arrive more acceptable to a consternated spirit, labouring under sin and an apprehension of eternal torments, than to receive an assurance, that between the exhaustible mercy of his God, and his iniquities, there is no proportion. That the goodness of God is not circumscribed in the salvation of some few men, just, and perfect, and eminent for sanctity; but that he will beautifie innumerable others, lame, and infirm, and dislocated members: On the other side, what can more encline the hearts of men to desperation, than to seign God to be some severe and importunate Exactor, who will admit none into his Heavenly Kingdom, but *Enoch, Elias, Prophets, and Apostles*, and some few men of Angelical holiness. For as in the body all the members are not Eyes, but the Ears, the Nose, the Hands, the Feet, and other more ignoble parts, have their distinct and proper functions: So in the Body of the *Church Triumphant*, whereof our Lord Christ is the Head, the members are divers
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and subordinate, some being dignified above others: and as in a well constituted City, there are the chief Magistrates, men of middle ranks, and the poorer sort: so in the City of God, which through his benignity is congregated, and constituted by degrees in this world, there will be found not onely Prophets and Apostles, but also many inferior persons out of all Kingdoms, People, and Nations. In the Tabernacle of Moses, and upon the building and beautifying of that illustrious Temple of Solomon, they did not onely bestow gold, silver, and jewels, but they made use also of brass, wood, stones, Badgers-skins, and Goat-skins: to let us understand no doubt, that into this Heavenly Temple, whereof that was a shadow, some shall be received, who in the judgement of men, want the austere conversation, and refined piety. But if any man object, Nothing that is defiled and impure shall enter into the Kingdom of Heaven, and that God hath commanded us to be holy, even as He is holy: Let that man also know, that he, who upon the Cross purified the thief, in the fire of his own sacrifice and torments, will in like manner deal with all those that are ordained to salvation. It is the commandment of God that we should be perfect, but imperfect is that charity that refuseth salvation to those
that

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that have not fulfilled that commandment he commandeth what we are unable to perform, that the riches of his mercy might abound, to make the whole world obnoxious to his benignity: for by the fulfilling of the law, or the accumulation of good works, no man can be perfectly just before him.

For this cause I have framed this Disputation of the Amplitude of the Kingdom of God, conceiving it no less profitable than if it had consisted of the Mercy, Goodness, Wisdom, Power, or in a word, of the Nature of God. For these things are so concatenated, knit, and interwoven, that unless the confines of it exceed the territories of the devil, we can neither truly apprehend his mercy, nor those other attributes that declare his nature.

But such is the peevishness of some spirits, they choose rather to defend an opinion with obstinacy which they dote upon, than to enquire what may be steadfastly maintained without contumacy; but we who defend the better Cause, to wit, the magnifying of the Mercy of God in the salvation of Mankind (for beyond these we shall not proceed) are prepared to refute without pertinacity, and to be convinced without passion.

I have not enterprised this Disputation with any secret end divided from the glory of

of God, not to anticipate more able pens, nor to introduce any superannuated Heresie; not to tyrannize over the judgements of men by an upstart Opinion, nor to impose a necessity of belief upon the meanest capacity: but to unbosom my Meditations to the Pious and the Learned, and to have this liberty judged by the Church of Christ according to the Divine Oracles of Truth; for in this case I wish not to hear the opinion of this or that man, but, if it could be accomplished, of all men. If in the application of Scriptures, mine seem discrepant from the understanding of another man, let him not rashly reject it, but remember that all Christian Commonwealths have indulged this priviledge to a Writer, to produce his own perswasion without the contumely of anothers judgement. For why should that liberty be prejudged by him, who is at liberty to exercise it? Let them consider whether any thing be alleadged against the Analogy of Faith, or the precepts of good Life: any thing inconsistent with the highest and most undoubted principles of Christian Religion, or derogatory from the Majesty and glory of the Kingdom of Christ, of Allegories and mystical Interpretations. I shall speak little, knowing with what freedom all Writers have made use of them, provided they have not been repugnant to the

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the Doctrine of Christ. It was my desire to attempt whether this Argument might not be published as a Paradox, and after the custom of the ancient Schools discussed on both sides, that so from the success of reasoning, there might out of things obscure and wonderful, flow matter probable and common.

Whereas I said in the beginning, that some things in the secrets of Divinity are not yet explained, this perhaps will not escape reprehension: for it may be reinforced, That not onely all things necessary to salvation are contained in the Scriptures, but that all those things are unfolded and made plain both by ancient and modern Writers: and therefore it appears a needless thing to enquire after new lights.

I say therefore, that nothing more unchangeably ought to be believed, than that God by the pens of his Prophets, Evangelists, and Prophets, hath delivered unto us in their writings, whatsoever it was his good pleasure we should know, and observe: but I say also I have (I believe) reason to pawse upon the consequence, that because there they are contained, they are therefore explained, for this I suppose no judgement that is at leasure can believe; for if there be a perfect Declaration of all those things, wherefore are our precious hours punished
with.

with so many Commentaries? why are so many books written to work down, smooth, and explicate the knotty questions in Religion? why so many disputations, conferences, and controversies among the learned? for whilst they emit Explications, Observations, Annotations, and Animadversions, do they not discipline reason to preponder some things as yet intricate and perplexed? and instruct a consideration that they labour to propagate belief to things doubtful, and authority to things condemned? if any man will be so licentious as to reply, that such polemical disceptations are spent for the most part about matters of indifferency, besides the untruth of it, certainly learned and wise men have reason to resent it as a horrible indignity to hear themselves charged to wast their time in unnecessary alterations.

But what age may not make the same objection, that all things are abundantly revealed? Antiquity might plead it, and then it had been a needless undertaking to illustrate and declare the meaning of the Scriptures. Future generations also that shall succeed us even to the worlds dissolution, may affirm the same thing, so that by such a restraint all means of interpreting the mystical places of Scripture, would be evermore precluded. That the sense of divers
places

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places of Scripture, hath not been sufficiently declared in any age, is sufficiently declared by the words of *S. Paul* to the *Corinthians*, where he hath ordained prophesie to continue in the Church for ever: by this means to inform our understandings, that the enucleation of some abstruse matters hath the preheminance amongst Spiritual gifts. In his first Epistle also to the *Thessalonians* he gives it in precept, That we quench not the Spirit, neither despise prophesyings, but exhorteth us to examine all things, and to hold fast that which is good. *Peter* also doth not deny, but that some things in the Epistles of *Paul* are hard to be understood.

Thus it is evident, I wanted not reason to affirm, that some questions in the Sacred Monuments of Christian Religion, are still complicated and involved: neither is the Spring-head of this holy Fountain so to be shut or dammed up, that it may not be lawful for any to convey the streams to water this Celestial *Eden* the Kingdom of *Christ*.

Some perhaps may fancy that this Question might have been stifled in the birth, or overlaid by second thoughts, because it seems to graduate men in dissoluteness, leading them from an awful reverence into security, from security to contempt, and from

con-

contempt, to an unrestrained course of life. Errors proceeding from a good intention are the more excusable; and that they do erre through a misunderstanding of the progress of piety, I shall now demonstrate.

Fear never made good Tutor to duty, but love and a consideration of beneficence. 'Tis the method of slavery to act under compulsion; but it is the glorie of obedience when affection extorteth a filial respect. Thus when Moses in the sixth of Deuter. had set down all the laws, solicitous as is were of our observing them, he brings in the law of Charitie, commanding us to love God above all things, and our neighbour as our selves. Our Lord Christ also brought no other commandment but this of Love, making it the epitome of the Law and the Prophets. From hence St. Paul also in the 13 to the Rom. saith, *Love is the fulfilling of the Law.* St. John also that bosom-friend of his Lord and Master, when he would describe unto us the perfection of it, by the nature of God, telleth us, *God is Love*, insinuating that *he that abideth in Love abideth in God, and God in him.* Seing therefore the Law, the Prophets, the Lord, and his Apostles, do unanimously invite to love; considering also that love floweth not from fear (for fear and love are never consociated, love still ex-

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expelling fear) but from the love of some-
other towards us, which also is known by
indulgence and conferring of favours and
benefits: it follows that the essence of pie-
ty and sanctity is rooted in the assurance of
the Divine love to us, and quickened by
the consideration, and estimation of Gods
great benefits unto us: which apprehen-
sions enflame our souls to reasect and obey
him.

That our Lord Christ held this to be the
path of true piety the Scriptures doe wit-
ness; and therefore David saith unto the
Lord, *righteousness thou hast loved, but wic-
kedness thou hast hated.* For there is no-
thing more virtuous and effectual to pro-
mote the mind to an exaltation of piety,
and to keep it at that pitch, than Love, and
a continual remembrance of the Divine
clemency and goodness.

But this is undiscernable in the salvation
of a few men, and the condemnation of
many. In this rather was the mercy of God
manifested, that when in Justice he might
have damned all, hee destinated some to
punishment, but more to salvation: for
when the soul springeth, and culminateth
in the contemplation of such a love, unless
it be doomed to the left-hand distribution,
that man must needs abhor vice, when he
knoweth it is so displeasing to so loving a
fa-

father. And it will also forcibly allure him to the love of virtue, and piety, because he remembreth the indulgence of his God, doth require it of, and expect it from him. Lastly he will continually endeavour to be holy, innocent, and just, because he knoweth his God, and his Saviour is holy, pure, innocent, and just. Nor doth the objected security hinder at all the journey of piety, but may rather be accounted the life of good actions, and a happy being: but such a condition of life cannot possibly be espoused to a perpetual fear of evil, and torment. Neither doe I understand and mean by security, that carnal habit, which ariseth from a contempt of Gods laws, and an incogitancy of the day of judgement: but a privation of anxiety, and a tranquillity of spirit, germinating and budding from a confidence of the Divine goodness to mankind, which our Lord and his Apostles have called Peace.

In this security and affiance, I say, felicity is placed, and I term it the fountain of holiness, and good works. What good things can he imagine, what laudable action can he meditate, or what great matters worthy of a Christian resolution can he perform, that alwayes doubts his own salvation? that thinketh God is angry with the greater part of mankind? and entertaineth such narrow

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conceptions of the kingdom of Christ, if it were open but to some few men, I know not who in some angle and nook of the World? This is not to extol his Majesty, but to obscure it; this is not to advance his glorie, but to diminish it; not to magnifie his goodness, but to disparage it; not to admire his wisdom, but to despise it; not to stand amazed at his omnipotence, but to mock it: whereas they who think highly and Honourably (as it is meet they should) of the *Largeness of his Kingdom*, their contemplations are devout, pious, and the more congruous to the essence of God. Of which most blessed kingdom what my conceptions are, I shall comprehend in two books, or Dialogues; in the last I shall variously, and plainly demonstrate the largeness of this Kingdom, having in the first cleared all those places of Scripture which seem to oppose the magnitude of it.

For distinction sake I name the Prolocutors *Celius*, and *Maynardus*, and every attentive Reader may make himself a Moderator.

Celius. I come accompanied (my dear *Maynardus*) with early desires to renew our last conference; and if it be no interruption to your studies, I should desire satisfaction in a scruple, by some words of yours injected.

May-

Maynardus. I account it (my *Calix*) the noblest end of my studies, if by that advantage I can in any matter benefit a friend.

C. You may remember, that after you had discoursed of the goodness and mercy of God to mankind in Christ, you added that his kingdom, which was built upon, and established in mercy, was set open to more men, than many men have hitherto conjectured. I have ruminated upon these words, being doubtfull whither they might tend: and many things coming to my remembrance I remain unresolved.

M. Speak, I pray, your thoughts.

C. First I thought of *Origen*, who (as it is said) was of Opinion that not onely the damned Souls of men, but also the Devils themselves at last should be received unto mercy. I thought also upon their opinion who believed, that although not all men, yet such as were matriculated into Christ by Baptism, and did eat of his mystical bread, should obtain eternal life. Lastly I pondered whether you might not insinuate that the number of the Elect was not inferiour to that of the Damned, but rather greater.

M. And which of these did you find most agreeable.

C. The last, but that the Scriptures teach us otherwise, seems the more probable. But be-

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because nothing falleth unadvisedly from you, I expect the reason of your words : and whether you intended them in any of these senses which I have delivered.

M. First I conceive that opinion to be falsely imposed upon *Origen*, and that it is an emulous invention of such men that would obscure his eminence, which unworthy practice those times (so well as these) were very prone too. For my part, I conceive that most learned man to have advanced the Kingdom of Christ, and the mercy of God, by no reproveable or vulgar amplifications, which saying being maliciously detorted through envy, and perversly understood by ignorance, that devout Father was slandered to affirm that the devil should be translated to glorious immortality : But this opinion, whether held by *Origen* or any other man, is sufficiently refuted by Christ himself the Master of Truth.

The second opinion, which doth invest all those with eternal happiness, which are initiated by Baptism into, and have participated the Body and Blood of Christ, is utterly to be rejected and dis-allowed; for that imputeth salvation to the efficacy of outward signs and elements : but this is so super-abundantly overthrown by *S. Paul*, that it were waste of time to urge any thing in confutation of it : for it would fol-

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low by unavoidable consequence, if that Opinion should be granted, that *Hymeneus* and *Philetus*, and *Alexander*, of whom *Paul* makes mention; that *Ananias* and *Sapphira*, and *Simon Magus*, that *Julian* the Apostate, nay that *Sergius* the Monk, who by some hath been reputed Antichrist, are now partakers of Beatitude.

But the third opinion, that the City of God, the Heavenly Jerusalem, the *Church Triumphant*, should be larger than the execrable synagogue of the devil, doth not seem to my judgement to contain the least absurdity. Wherefore I shall not conceal my preconceptions of it, unless you otherwise conceive of it.

C. I should (as I said before) embrace this perswasion, did not the word of God restrain my consent.

M. Doth neither the authority of the ancient Fathers, nor the consent of former ages, nor the newness and greatness of a matter then prevail with you?

C. Not at all. For first, in disputation, not the authority of men, but the power of reason should be of most importance. Secondly, the Fathers claim not the least assent to their writings, further than they are confirmed by the testimonies of the Scriptures. Then, for the consent of many ages and customs, what is it, if it be not supported

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ed by reason, and the authentical authority of Gods word, but a decrepit and a blind error? For there is no novelty in Truth, than which nothing is more ancient, for she is the Daughter of the Most High. But if there be a truth newly explored, the greatness and the newness of it, should rather allure, than affright me, or any other man.

M. You would then, did not the Scriptures over-rule you, joyn your consent to this Opinion?

C. I would.

M. Verily I applaud your judgement, as holy, and worthy of a Christian. But what places are those which (as you say) contradict this Opinion?

C. The first is, because at the Deluge onely eight persons were saved, and if the salvation of the Elect were typified by this deliverance, doubtless the number of the Elect is very small: but this seems confirmed by S. Peter in his first Epistle, chap. 3. where speaking of the Ark, he saith, *In which very few, that is eight Souls were delivered.* The like Figure whereunto even Baptism doth now also save us.

M. These words of S. Peter rightly understood, do unfold the mystery of that action. First he saith, that the waters of the flood, were shadows or figures of Baptism, and

and the destruction of sin; therefore *Noah* did typifie Christ the Publisher and Preacher of Righteousness, and by the Ark is signified the faith of the Kingdom of Christ: for as none were preserved from the waters, but those who hearkening to *Noah*, took sanctuary in the Ark; so now also none enter at the door of Salvation, but such as having heard the Gospel preached, believing, repent: and following Christ Jesus the Pilot of his Heavenly Ark the Church, are waisted by faith as in a ship through the raging waves and whirlpits of death and hell. Whereas *Peter* subjoyns that very few were saved from the deluge, those words may very aptly be referred to the paucity of believing *Jews* at his first manifestation in the flesh. For *James* also writing to the *Jews* scattered about all the coasts of *Asia*, comforteth them, that they be not dejected through various tribulations, nor discouraged through the paucity of believers: and sheweth them also that the sufferings of Christ, the persecutions of the Godly, and the scarcity of those *Jews* that should free themselves from that hallucination, and blindness of mind, was foretold by the Prophets, and prefigured by types: and as that inundation destroyed not them that took shelter in the Ark, neither can crosses, calamities, nor death it self endamage those

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that trust in Christ, but be rather wholly converted to the advantage of a believing soul.

Peter therefore, as I have shewed, speaketh not of the universaliry of the Elect, but his words must be restrained to those contemporary Jews, to whom, as he was an Apostle of the Circumcision, he directed that Epistle.

C. I confess with joy my *Maynardus*, thou hast enlightned a very dark passage in *S. Peter*; 'but what can you answer to this argument, that of that vast multitude of *Israelites* which God brought out of *Egypt*, onely two, *Caleb* and *Josuah*, were admitted into the Land of Promise ?

M. The best and safest rule to unvail the mysteries of the Old Testament, is to consult the Apostolical sense of those places. *Paul* handling that place in the tenth chapter of his first Epistle to the *Corinthians*, draweth it into example, thereby to warn and deter them from sinning by the sad president of those *Israelites* that fell in the Wilderness : And in the Epistle to the *Hebrews*, that he may discover the root of all iniquity, he saith that they to whom the Land of the Canaanites was promised, and they who fled out of *Egypt* through unbelief should not possess that land, which God also there called his Rest, because it doth de-
clare

clare the peace and unity of the Kingdom and Church of Christ, in which we shall live secure, trusting in the good will of God towards us in Jesus Christ. Of which rest the Prophet *Isaiah* maketh mention in the two and thirtieth chapter, saying: *And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* Behold here the sense of the Apostle upon the words, where there is not a syllable of the paucity of such as shall be saved, and doubtless it were an act of great temerity to bow or wrest the Text further than the very matter doth declare, or wider than the Prophets and Apostles have conceived of it.

C. But can you shew by some other passages of Scripture, (for without this authority I know you attempt nothing) what must be understood by *Josuah* and *Caleb*, and why onely the little ones, the rest being excluded, should possess the Land of *Canaan*?

M. There is no doubt but these two were preserved to be witnesses of those wonderful deliverances, which God had vouchsafed to that unthankful people, because they onely had the courage amongst all the Spies, to undertake the extirpation of the *Canaanites*; but if we raise the matter into a higher consideration, seeing that those transactions pointed to the times of

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the *Messiah*, it will be no impropriety to affirm, that *Josuah* and *Caleb* were Types and adumbrations of the paucity of those, who upon the first coming of our Saviour, should believe in him, notwithstanding the majesty of God was resurgent in him by the frequent attestation of miracles: which very thing, those severe comminations against that stubborn and contumacious people do seem to import: For, saith God in the fourteenth of *Numbers*, *all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the Land which I swore unto their fathers, neither shall any of them that provoked me see it.* And a little after, he excepteth *Josuah* and *Caleb*, and all those under the age of twenty years. Of which thing God complaineth in *Isaiah* (which place also *S. Paul* citeth in the tenth to the *Romans*) *I have spread out my hands all the day to a rebellious people.* *S. John* also in the beginning of his Gospel saith, *He came unto his own, but his own received him not.*

C. I perceive by these two (for as it is written, *In the mouth of two or three witnesses every truth shall be established*) the Apostles and Disciples of our Lord are pre-signified, who as they did testifie of his won-

wonders and miracles, so did they chiefly bear record of his Resurrection. For so our Lord himself saith to his Apostles, *Ye shall bear witness of me through the utmost parts of the earth.* But now I expect to hear what you can say concerning the posterity of them that fell in the wilderness, for certainly in this also is comprehended a great mystery.

M. I should indeed have little to answer to this matter, had not *S. Paul*, that great Revealer of hidden things, opened a way unto it. For the Apostle in the eleventh to the *Romanes*, doth plainly prophesie that, *Those branches which were cut off through unbelief, shall through Faith be reingrafted.* What else doth this signifie but that the posterity of them that perished in the desert, shall have access into the Land of Promise? was not all *Judea* after the death of our Saviour turned into a solitude? were not almost all them that had seen Christ, destroyed by war, famine, or pestilence? yet their generations, as *Paul* witnesses, shall be received into his Kingdom. In confirmation whereof, he doth accomodate the predictions of the Prophets, and thus unfoldeth them to the preconsolation of the Gentiles. For I would not, Brethren, that ye should be ignorant of this mystery (lest you should be wise in your own conceits) that blindness in

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part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins. Which words in the original are somewhat different; but it seems the Apostle followed the translation of the Septuagint, in which translation the words are not so much considered as the sense. These things also Moses, Jeremiah, and Ezechiel, do promise to the Israelites, that he will gather them out of all Nations, and from the ends of the earth, that he will cleanse them with pure water and purge them from all their iniquities, and give them a new heart, and a new spirit.

C. To the other things I readily assent, but I do not sufficiently understand what is meant by the Deliverer.

M. I will shew you my *Calius*: This place is diversly expounded, but the words of the Apostle are plain enough; for when he saith, *he shall come*, it is liquid he speaketh of somewhat yet to come: and when he saith, *the Deliverer shall come*, whom can you suppose to be meant, but Jesus Christ the onely Saviour and Redeemer of mankind? especially when he addeth, *out of Sion*, that is, out of the very Nation of the Jews, to whom

whom this Prophecie doth belong. But because some Holy and great-man was to be sent from God, for the instauration of a collapsed Church, and the replantation of an extinguished Religion, this doth not at all seem different from the custom of God. For when things are even despaired of, and grown desperate, he then useth (as the Prophet *Malachie* speaks) to raise up some *Elias* before the coming of the great and dreadful day of the Lord, *and he shall turn the heart of the Fathers to the Children, and the heart of the Children to their Fathers:* that is, he will congregate and convert the hearts of those Children to the *Messiah*, whose Fathers have worshipped him in Spirit. And that this should be performed by *Elias* was the opinion of *Origen*, *Theodoret*, *Chrysostom*, and *Austin* also, which they confirm by that saying of our Saviour, *When Elias comes he shall restore all things.* Howsoever in my judgement, *Paul* in that place means none other but Christ Jesus.

C. But was not Christ already come when *Paul* wrote? wherefore then doth he say, *he shall come*? What coming doth he describe? his first appearing to suffer death for us, or his last coming to judgement?

M. *Paul* in his second Epistle to the *Thessalonians*, when he purposeth to describe unto us by whom Antichrist should be re-

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vealed, and by what weapons he should be overcome, after that for a time, he had proudly advanced himself against Christ under the name of Christ, he thus writeth: *Then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.* In which words four things are declared unto us. That Antichrist shall be detected, by whom he shall be brought to destruction, by what weapons, and lastly that the Lord himself shall come in Person against this enemy, shall subdue him, and scatter all his forces; & this shall be the means of that accomplishment. Whatsoever is made manifest, was first hidden, and whatsoever is brought to light is made manifest: Antichrist for a long time hath lyen hid like a wolf in sheeps cloathing: and still had been unmanifested, had not the appearance of Christ begun to reveal him: by whose coming again also he shall be utterly overthrown. But in the mean time, it behoves us to fight manfully under Christ our King and leader, against this adversary and all his adherents: and least we should faint or be discouraged, St. John assureth us he shall be delivered into our hands, *And the Lamb shall overcome them, for he is Lord of Lords and King of kings, and they that are with him, are called, and chosen, and faithful.* But with what weapons? with

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with those wherewith men go out to battle? No, but with *the Spirit of his mouth, and the brightness of his coming.*

C. I apprehend you, *with the sword of the Spirit*, which is the word of God, that is, with arguments taken out of the Doctrine of the Scriptures, which he shall never be able to answer.

M. I deny not but the adversaries of Christ may be fought withall, and brought to destruction by other weapons, but *Paul* telleth us, that Antichrist shall be put to flight *by the Spirit of his mouth*, to exaggerate the power of Christ, who is able to vanquish his enemies by the breath of his nostrils. For his Spirit, as the Prophet *Isaiah* saith, is an overflowing stream, he is also a consuming fire, and Christ Jesus is the brightness of this fire, at whose appearance the enemies vanish, as the night and darkness is dispersed by the approach of the sun.

Now if the tyranny of Antichrist, must be abolished by the Spirit of the mouth of our Saviour before his last coming to judgement, (which *St. John* foretelleth, saying, *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.*) That the Gospel may be preached in all the Kingdoms of the earth; another coming of Christ must yet

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be enquired after : and this is that coming by which he hath begun to restore the preaching of the Gospel, to enlighten the understandings of them that sate in darkness, & to confirm them by his Spirit. We know well under how much blindness and ignorance the whole world, in former ages, hath been kept, contiguous almost to the very times of the Apostles. For as soon as their embassage was ended, the ravenous wolves began to enter into the fold of Christ (as *Paul* saith) not sparing the flock. Thus by degrees the true Christ was taken out of the world, and a supposititious Christ laid in his room, in the holy place, the Temple of God established in faith, not founded upon any material basis. In which temple he sitteth, and exalteth himself above all that is called God, or that is worshipped, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. For they who shut their ears that they may not hear the truth, it is no wonder that they delight in lies. And when salvation is promised to them that believe the truth, they that delight in lies may justly fear damnation.

C. If I understand you rightly, you intimate that as the absence of the Gospel doth
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signifie the absence of Christ, (for where his word is preached, where his voice is heard there is Christ) so by the return and restoring of the Gospel is to be understood another coming of Christ.

M. Rightly taken; but I proceed to declare this middle coming: In the 19. of *Luke*, Christ having propounded the similitude of the unjust Judge and the importunate Widdow, saith of himself, *when the Son of man cometh, shall he find faith upon the earth?* which cannot be understood of his last appearance, when the Gospel being preached over all the earth, there will be an infinite multitude of believers. But that I may no longer detain your expectation, he then foretold this coming (if you heed the mysterie) when by his denouncing of judgement and destruction upon the Jews, he comforted and confirmed the minds of those amongst them who did or should believe, saying, *so reckon, that ye shall see me no more henceforth, until you shall say, blessed is he that cometh in the name of the Lord.* Seeing therefore so much blindness is brought into the world, so many shadows of false Religion, and vails of false Doctrine: first into the Church by the decretals of the *Popes*, then by the fabulous stories of the *Talmud*, lastly into other Nations by the lies of *Mahomet* in the *Alehoran*; it is altogether

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gether necessary, that Christ our King, by his most glorious coming, should re-establish all things in unity, that the learned may be directed to true wisdom, and the ignorant instructed in true Religion.

C. One thing remaineth, which seemeth to me yet unproved, you said our Lord Christ had respect to his second coming, when he told the *Jews* they should see him no more, until with joyful acclamations they should receive him as their Lord and King; which I conceive was then accomplished, when riding upon an Ass towards Jerusalem, they entertained him with that great applause.

M. Two things are diligently to be considered: First, whether our Saviour spake these words before those acclamations, or afterwards: but let any man confer the circumstances and he shall find they were afterwards spoken. Secondly, to whom these words were spoken. *St. Luke* attesteth that these words were spoken to the *Pharisees*; but let any man consult the other *Evangelists*, and he shall find, that he was afterward seen by the *Pharisees*; but he shall not find that ever they said, blessed is he that cometh in the name of the Lord. Nay they were so far from approving these jublations, that it filled them with murmuring and oburgations, for in that day when the
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multitude followed him, *St. John* sheweth in the 12. Chap. of his Gospel, that the *Pharisees* said within themselves, do you not see that we prevail nothing? behold the whole world is gone after him. We must therefore seek after another Advent, and it will be that which we mentioned from the propheticall saying in *St. Paul*, which shall be then accomplished, when the stragling and vagabond *Jews* shall infold themselves into the Church of Christ, and when those words of the people shall be fulfilled in their signification, *Hosanna to the son of David*, *blest is he that cometh in the name of the Lord*, *Hosanna in the highest*; for then according to the words of *St. Paul*, *all Israel shall be saved*.

C. I now plainly perceive that that place of *St. Paul*, is to be understood in a Spiritual sense, and that upon the second coming of Christ the *Jews* shall be restored; and that I may briefly declare my mind, I suppose that all those destructions that have happened to that people, and that wonderful blindness in which they have been captivated, did portend the universal calamity, which the world was to suffer under Antichrist; and that this coming of our Saviour shall be as a resurrection from sin, a dereliction of our errors, and a conversion to the true Faith of Jesus Christ, and having

ving received delightful satisfaction in these doubts, I shall now propound some places in the New Testament, which make against this Opinion; and first these do occur the words of Christ himself: *Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are which enter in, but strait is the door that leadeth to eternal life, and narrow is the way, and few there are that find it.* Here Christ not obscurely doth seem to signifie, that few shall be saved, but many shall be damned.

M. It is very excellently, and modestly spoken my *Calius*, for indeed all things are not as they seem, neither are all things proved which appear to be so: some things are indeed such as they seem to be as gold and silver, but other things though they appear true to the judgement of the sence, yet are improperly so called, as tin and lytarge of gold mingled with gall and quick-silver have a semblance of true gold. Hypocrites which we call dissemblers doe not they appear true, devout, and Holy? yet they are so far seperated and distinguished from piety and true sanctity by our Saviour Himself, that he called them painted sepulchers, which are of beautiful outsides, but full of filth, and stink and rottenness within. He saith also
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by their habit and behaviour they seem to be sheep, but within they are ravening wolves. So on the other side most men are accounted irreligious and prophane, wicked and reprobated; are pointed at, hissed at, scoffed at, plundered, sequestered, murdered as enemies to God and goodness, and unworthy to enjoy any share in Gods creatures, yet these persecuted men hold fast the true Religion, and Faith in Christ. Our Saviour therefore in the 7. of *John* exhorteth us, *not to judge by appearance but to judge righteous judgement.* And in the 8. Chap. he reprehendeth the Pharisees that they *judged after the manner of men*, all is not gold that glisters, the same thing may I say of this place by you alleadged; and perhaps they that extenuate the number of the blessed, and lessen the *Church Triumphant*, doe more oppose God, than they which amplifie and augment it. For if we search into some things with a holy curiosiry, the first appearances of them will vanish, from this very place this truth will be sufficiently proved: For when a certain man asked our Saviour, whether *few or many should be saved?* Christ makes this answer, *Strive to enter in at the strait gate, for many I say unto you will strive to enter in, and shall not be able. when once the Master of the house is risen up, and hath shut the door,*

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door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence you are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquitie, there shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and ye your selves thrust out: and they shall come from the East and from the West, and from the North, and from the South, and shall sit down in the kingdom of God, and behold, there are last, which shall be first, and first which shall be last. I suppose you doubt not, but these words must be understood of the Jews, yet if you should scruple it, these words would resolve you, We have eaten and drunk in thy presence, and thou hast taught in our streets. As if this must advantage them, and entitle them to the kingdom of heaven, because the Master of the house is of their own nation, and chiefly sent to them: Which words some imagine to relate to the day of judgement; but to me they seem to refer to the firstcoming of Christ: and this will be manifest, to any man, that with diligence will examine the particulars, spoken of by our Saviour, where-

wherefore Christ being asked about the paucity of the elect, answers not to the question, but directs his discourse another way, least he should breed a remissness, a negligence, a laziness in them to seek after the kingdom of God; and therefore he exhorteth them to strive to enter in at the strait-gate, before the Master of the house be risen up, and shut it against them.

C. What is this gate? and how to be shut?

M. You will plainly understand, what is meant by the gate, when I have shewed you, what it is to have the gate shut.

C. Proceed then to the handling of that.

M. When we read that the Master of the house doth rise, and shut the gate, we must understand thereby, the secret counsel of God upon the *Jews*, to blind them and harden them for a time, that they should not confess him, and in a word, the shutting of the gate, is the rejection of the *Jews* for a season, that the *Gentiles* might be received into the Church of Christ. Which opinion is confirmed by those words, by which he foretelleth, *they shall come from all the four corners of the earth, and sit down in the kingdom of God.* And from the 14. of the *Acts* also, where *Paul* and *Earnabas* when they were come, and had gathered the

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the Church together, they rehearsed all that God had done with them, and how he had opened the door of Faith unto the *Gentiles*. Also by that which *Luke* said before, that the door should be shut after that the Master of the house was risen up; but he rose when Christ (who is that Master of the house, and Lord of the house of God his Church) had delivered himself from the power of death, from whence you see it follows that nothing else is understood by the *streight gate*, but that short intervail of time from the coming of Christ to the besieging, destruction, and desolation of *Jerusalem*, this also was foretold by the Prophet *Daniel* in the 9. Chap. *And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease: and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.* Again, our Saviour hath explained these words of the Prophet, saying, *When you shall see Jerusalem compassed about on every side, then know that her destruction is at hand: and a little after, This nation shall be greatly oppressed, and shall perish by the edge of the sword, till the times of the other nations be fulfilled.*

C. But what are those times?

M. I

M. I shall tell you, though perhaps otherwise than most men conceive: for Christ doth here intimate that the *Jews* shall remain under that blindness and calamity, till the other Nations of the world have believed and embraced the Gospel; which limitation of time, is determined in the secret will of God: nor is it any other than what the words of *S. Paul* import: *That blindness in part is happened to Israel, till the fulness of the Gentiles be come in.* Now weigh the words, and observe whether this sense of them be strained, or detorted, or rather be not proper and genuine.

C. They are indeed, onely the Apostle handleth them more at large.

M. Let us therefore revolve and perpend the answer of Christ to the question. You demand of me, *whether few shall be saved?* but I admonish you not to trifle away time in such questions, but let there be a striving, a holy contention amongst you with all celerity, to enter in at this door of my Gospel: for the time is very short, and when the hour of your rejection, the imminence of your calamity approacheth, your complaints will become unprofitable, and your desires to enter, frustrate and repulsed: for the gate of Salvation shall be barred up, and the faculties of faith cumbered and stifled. Seek not, O ye *Jews*, with anxiety

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anxiety to know how few of you belong to the *Church Triumphant*, but with a wise emulation run the race of Faith, that ye may belong to that Church, and it behooves you also to set out early, if ye believe these words of mine, by which I provoke and exhort you to newness of life, and publike-ly denounce and declare unto you the approach of the Kingdom of God. Now if we believe the sense of these words to be the same with those of *S. Matthew*, which you objected to me, which cannot be denied, seeing in both places there is mention of the narrowness of the gate, there that place in *Matthew* cannot reasonably be understood of the number of the Elect, for if in that passage of *Luke*, nothing be intended but a premonition of that short period of time, in which the *Jews* had a capacitie by Faith, to attain the Kingdom of Christ, although the number of them was very small which then should believe, yet you must needs grant me, that those things mentioned by our Saviour in the other Gospel, must onely be referred to the Nation of the *Jews*: of which people few indeed did enter by the True Gate *Christ Jesus*, and very many by the secret purpose of God being excluded, remained without.

C. The force of your reasons doth incline me to assent; and the rather, because
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it hath been observed of S. Luke, that it is his peculiarity to deliver those things clearly and distinctly, which in the other Evangelists are related more obscurely, and indeed this is the gift of an elegant, and the duty of a perspicuous Writer. I will instance for brevity sake but in one example: *Matthew* writeth that the two theeves between whom our Lord was crucified, used the same exprobatons towards him, as did the Chief Priests, Scribes and Elders; but *Luke* saith onely one of them used contumelious language against him; *And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us: but the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss.* And although this be manifest, yet I would know if there be not another explication of those words of the *narrow way*, and the *narrow gate*, if peradventure some man should remain unsatisfied with this?

M. There is indeed *Cælius*; for when a place of Scripture is assumed to the proof of some false opinion, it may rather admit of any sense, than that whereby it is applied to the confirmation of that error?
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will therefore redeem this place from the countenancing of an erroneous opinion, and accomodate it to the illustration and establishment of truth. First it is a matter acknowledged and requires no proof, that by the contumacie and fall of *Adam*, we are all conceived and born in original sin, that confession which *David* maketh of himself, is appliable to all the sons of *Adam*; *Behold I was shapen in iniquity, and in sin did my mother conceive me.* And it is no less evident, that if any man be just, if any man be holy, he ought thankfully to confess that these streams of sanctitie, these divinations of righteousness, do flow from that Fountain of Goodness *Christ Jesus*, by a new and divine regeneration: *For of his fulness have we received* (that are members of his body) *even grace for grace.* Our Saviour in the words doth propound unto us two doors and two ways, one broad and wide, the other strait and narrow; that, as leading to destruction; this unto eternal happiness. But what else can we imagine this way of destruction to be, but the corrupt nature of mankind, and the proclivity of our wills to all error and unrighteousness? and what can be meant by the narrow way to Life, but the observation of the Commandments, and a sincere imitation of our Lord *Christ*, who is the Way, the Truth, and the Life?

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for he saith, *If ye will have life, keep my commandments.* Also in another place, *If any man will come after me, let him deny himself, and let him take up his cross and follow me.*

C. It is a very religious interpretation which you have given of these two ways, yet one thing doth not a little move me, that Christ saith, *Many enter in at the gate which leadeth to destruction, but few find that way which leadeth to Life:* which argueth, that a small number onely shall be saved, and the greater number shall incur everlasting condemnation.

M. Let me *Cælius* for a while interrogate thee, and do thou make answer, this way perhaps may facilitate the issue of this Disputation.

C. With much willingness, for this hath been a custom in disputation deduced even from *Socrates*.

M. You have already granted that (unless I be mistaken) this broad way doth signifie and imply, the depraved nature of lapsed man.

C. I do confess it.

M. And that by this narrow gate, this difficult passage is meant, the precepts of God, the way of tribulation and calamitie, which was the path our Lord Jesus Christ did walk in.

C. To

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C. To this also you have had my confession.

M. I desire you now to tell me, what can enter in at this broad gate, or rather, what you suppose it is to enter in at this broad and wide gate, but as I said before, to be made and born of the corrupt matter of the old *Adam*?

C. That truly is my Opinion.

M. Do you conceive that all men none excepted, or some men onely are obnoxious to this necessitie of sinning?

C. All men, Christ Jesus the Authour and Finisher of our salvation excepted, who is therefore by S. Paul called the *Second Adam*, and the *New man*: For as by the disobedience of one man, sin was propagated unto all men, so by the righteousness of one man, all they that believe shall be made perfect, Rom. 5. Our Saviour also in S. John telleth us, *Whosoever is born of the flesh, is flesh*. S. Paul also saith, *I know that nothing in me, that is, in my nature, is good; for by nature we are all the sons of wrath*. Which places, with innumerable others, do perspicuously convince the impuritie of the nature of man; that I may say nothing of all those inordinate affections, violent concupiscences, facinorous actions, & hainous offences which are produced as the deadly poisonous fruit of this corrupt tree.

M. Your

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M. Your answer, *Calius*, is very ingenious and opposite. What is it, think you, to find out this way, and this gate that leadeth to Life?

C. Doubtless to find out Christ, who is the *Way*, and the *Door*, and the *Life*, and despising all other transitorie pleasures, and fugitive comforts, to flie to him, and to honour him by right believing and well living.

M. But who entreth at this gate having nature onely for his guide, or how many follow Christ onely by the light of reason?

C. None alas, not one. For nature, as I have said, being the way to death, whither can it lead us but to destruction?

M. Do all men therefore, following the conduct of nature, slide into death, and tumble into condemnation?

C. This I have already granted without any hesitation.

M. Our Lord Christ, then, when he said *many*, understood *all*, and when he spake of a *few*, he meant *none*.

C. I cannot gainsay it, I have granted the antecedent, and the consequence is irrefragable: but why did our Saviour rather say *many* and *few*, than *all* and *none*?

M. In this we may contemplate the wisdom and lenity of our ever blessed Saviour, who did so apportion and temperate his sayings, that neither these should sink into

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desperation, nor they be lifted and puffed up to arrogance and ostentation : it pleased him therefore to say *many*, not *all*, that he might qualifie the rigour and severity of the matter, by the gentleness and mildness of speech (for if he had said *all*, he had precipitated infirm and timorous consciences into desperation) and with the same holy moderation he pronounced *few* should find the narrow way : For had he said *none*, he would have seemed to preclude and anticipate all hope of all Salvation : thus by a most wise temperance and disposition of speech, he reflecteth to us our pravity and misery, when he saith *many*, and when he saith *few*, he leaveth us not altogether destitute of hope, which is our heavenly viaticum.

C. Who then shall be saved ?

M. When the Master himself had affirmed that it was more easie for a Camel to pass through the eye of a needle, then for a rich man to enter into the Kingdom of God, presently the Disciples felt within themselves a consternation of mind, and being suddenly struck with an inward conflict of fear and wonder, they enquired as you now do, *who then shall be saved ?* to which question he returned this consolatory answer : *To man this is impossible, but to God nothing is impossible :* and thus he taught, that one
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and the same thing might be, and might not be: by the Divine assistance it might be accomplished, by the powers of nature it could not be effected. And this is it of which *S. Paul* so glorifieth, *through Christ*, (of whom I receive my strength) *I am able to do all things*: and in this sense also we must understand the yoke of Christ to be easie, and his burthen light: light and easie to grace, grievous and burthensom to nature.

C. You conjoyn and expound these things most aptly, and as I apprehend, our Saviour in these sayings made use of those figures which the *Grecians* do call an Hypocorism, and an Hyperbole, the one speaking of a thing with divination and extenuation; the other with incredible enlargement and amplification.

M. Rightly observed: for such extenuations are very much used in ordinary conversation; and sometimes also in the Holy Scriptures: as for example, when *Paul* writing to the *Romanes* of the contumacy of the *Jews*: what (saith he) if some of them have not believed? he saith some of them; when some of them onely had believed (a remnant selected out of the rest) and all the other, as *Paul* witnesseth, were blinded. The same figure he also useth in the fifth to the *Romanes*: For as by one mans disobedience

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many were made sinners; so by the obedience of one, shall many be made righteous. I doubt not but you perceive in both these places, a manifest extenuation, when he saith, *some of them did not believe*, and many are dead; for he had said before, that all were dead in *Adam*. These things being thus clearly proved, it is plain to all understanding, that our Saviour in this similitude of *ways and gates*, understood nothing of the Multitude or Paucity of such as should be saved. And that you may more fully perceive, that our Lord in that place of *S. Matthew*, spake not of the life to come simply and absolutely, or meant any thing of the last end of men, suppose him to have said thus, *many shall come to destruction, but few shall find life, or many shall walk in that way which leads to everlasting death, but few shall find the way to eternal life*, here the way we see is not the end: And having made mention of the way, he doth admonish us of our humane imbecillity, and reduceth to memory our present misery: that despairing of, and despising our own weaknesses, we might have recourse to the refuge of his goodness and clemency. For who that is grown to maturity of years (not to speak any thing of our impure beginnings) unless afflictions compel him, grace regenerate him, and the Spirit of God renew him, doth turn into that

that troubleſom and unpleaſant way of the croſs? who hath an affiance in, and who is ſo inflamed with the love of God, as being ſecure of the life preſent and that to come, doubteth of nothing, is ſolicitous after nothing? who is careful of his neighbours good and goods, as of his own, and who is equally ſenſible of his loſſes, croſſes, and afflictions, as of his own? who is ſo careful to honour God in the riches of his Mercy, as he is induſtrious and plotting and toying to enrich his own family, and to enamell over a fugitive felicity? yet this the Law, this the Prophets, this the Lord himſelf with ſtrict ſeveritie hath commanded us: *Thou ſhalt love God above all things, and thy neighbour as thy ſelf.* What ſhall I ſay then? Is the whole Maſs of mankind created to deſtruction? and are we all excluded Heaven through the infirmitie of our nature? God forbid! for our Heavenly Father to all our ſpiritual evils, languishings, and relapſes, hath applied the medicine of his infinite Mercy, for he himſelf teſtifieth of himſelf, *He ſent not his Son into the world to condemn the world, but that the world through him ſhould be ſaved.* From hence Paul alſo proclaimeth it, *He ſhut up all men under unbelief, that he might have mercy upon all.* Let us therefore cry out with the ſame Apoſtle, *Miſerable man that I am, who ſhall*

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deliver me from this body of death? and let us subjoyn also our acknowledgement with thanksgiving to him who doth deliver us, saying, *I give thanks unto God through Jesus Christ our Lord.* You see now my *Calumny*, the perverseness of their conclusion who thus argue, *Few enter in at the strait gate, therefore few shall be saved.* And now you apprehend the safetie and sweetness of this conclusion, *Few find the way which leadeth to Eternal Life*, therefore God doth spread, dilate, and diffuse his grace, otherwise mortal man must altogether inherit corruption, as David saith, *If thou shouldst be extream to mark what is done amiss, O Lord, who is able to stand before thee.* Here now is the door opened into that large field of the mercy of God, when through his benignity and their faith, he conserveth the guilty. That is a true saying, *Cursed is every one that continueth not in all things which are written in the Law, to do them;* But this is no less true, *That Christ Jesus died for the ungodly, and was made a curse for us, that we should be freed from the curse of the Law:* so that we are both accursed and blessed, execrable by nature, but sanctified by grace; accursed in *Adam*, but holy and happy in *Christ*, to whom be honour and adoration for evermore.

C. To the Lord Christ the Authour and
Life

Life of our life be all praise and glory, that by his wisdom hath brought to pass, that thou hast so clearly illustrated this most difficult place, that there remaineth no doubt, no scruple, no hesitation. Now I perceive how aptly one truth agreeth with another, and what a hollow and unsound reconciliation is made between truth and falsehood.

M. If any other places of Scripture contain any appearing contrariety to this assertion, name them *Calius*, that before dinner I may give answer unto, and vindicate them.

C. I shall perform it with great willingness, and with the best aid of my memory, I shall choose such places as are most worthy of explication in this matter. And first I will instance in that Parable of the Sower, whereby our Lord doth insinuate unto us that a remnant onely shall be saved, for as it is written in the thirteenth of *Matthevv*, the fourth part onely of the seed did fructifie, the rest perishing by divers accidents. Wherefore I covet to hear what you can produce in answer to this allegation.

M. It is the truest and the justest office of an Interpreter to expend, and consider the end, purpose, and intent of the Speaker. This observation is necessary in all emergencies, but then especially useful when we examine the sayings, and Parables of our Saviour, because not all can answer

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in every respect to the purpose of the speaker. This some have attempted but with small success. Let us therefore content ourselves to enquire out the meaning and scope of the place, for in that is contained all the doctrine and instruction that can be expected from the speaker. For the similitude itself, and the explication of it must be applied to the scope and intent, not the intent to the similitude, for by such a preposterous accomodation, many absurdities would follow. In this collation therefore our Lord Christ intending to shew us all those impediments, by which we are chiefly withdrawn from the worship of God, (the principal part whereof is the hearing and the practising of the Word preached) borroweth a similitude from the Sower, reckoneth up those things that retard and hinder the growth of the seed, and doth accomodate them to the Heavenly seed, which is the word of God. Then he nameth three general impediments; the devil, tribulations, and the cares of this life; and at least with one of these is every man tormented and persecuted, yet doth the word of God take root, and bring forth fruit in a plentiful manner.

C. In what place?

M. In the good and fertile ground.

C. But which is that good ground, if
three

three parts be scattered, one by the way, another upon a rock, and a third part falleth among thorns?

M. Even that ground by the way side, that rock, and that thorny place, when that Spiritual Husbandman shall have driven away the fowls of the air, shall have removed that rock, and burnt up those thorns. Did not *Paul* fall by the way? did not *Peter* dash upon this rock? and was not *Matthæw* choaked with these thorns? yet *Paul* became an elect Vessel, and the Apostle of the *Gentiles*; *Peter* the chief Pastour to the *Jews*, a Feeder of Christs sheep and lambs; and *Matthæw* both an Apostle and an Evangelist. Therefore the drift of that similitude was onely to teach the success and event of that Heavenly Doctrine: not to imply any thing of the final condition of the Saints or reprobates: although we may gather from this very similitude, and those things that follow in the same chapter, that the number of the Elect shall be the greater, because the Paucity hath respect unto the *Jews*, of whom, as we shewed before, were to be gathered out from all parts of the world, and preserved as the seminary of the Kingdom of Christ. This also may be gathered from that most plentiful increase of the good ground (which was the Apostles and the other Disciples.) Also

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from the grain of Mustard-seed, which although it be the least of all seeds, when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof: Also from the leaven, which though it be little, yet being hid among many measures of meal, it leaveneth the whole lump: all which collations and resemblances do lively express the power and energie of the Word of God, and are as so many Declarations and Manifestations of the greatness and largeness of the *Church Triumphant*; but if any man should reply, that by this similitude four sorts of hearers are demonstrated unto us, yet were it inconsequent to infer from hence a Paucity of Believers. Let us suppose an hundred Auditours, ten whereof by the devil snatching away the seed, become unprofitable; Again ten others fall off by a persecution, rising up against the Word; Lastly, ten more revolt through love of riches, now the other seventy bring forth good fruit, some fifty, some fixty, some an hundred fold, some six hundred fold, and by this reason do not all things fitly correspond, and is not the comparison firm?

C. It will be firm indeed: but then the division of the hearers are not distributed into equal parts.

M. Our Saviour himself hath not so divided

vided them, nor commanded any such division, but onely said, thus and thus the seed fell. And what gross malignity would it be in us, to wrest the words of a merciful Saviour, to a rigid interpretation? For if this doth not happen amongst us in ordinary sowing and husbandry, that the greater part of the seed doth utterly perish, certainly we must not imagine so of the Heavenly seed, sowed plentifully in our hearts by the liberal hand of that Spiritual Husbandman.

C. Truly *Maynardus*, according to your premonition, I judge the Scriptures should be interpreted according to the context, scope, and meaning of the speaker: and what you have answered concerning the intent of our Lord in these Parables, I approve as very proper and genuine. And with the opening of these places, I am so affected, fitted, and enabled to understand others, that I will onely object one or two, and pretermitt the rest, yet are they very few. I come then to that place which makes most men of that malignant opinion, concerning the salvation of mankind. I mean the place which is at the conclusion of the two Parables; one of the Vine-yard, the other of the Marriage of the Kings Son, where it is in both places most clearly said, *Many are called, but few are chosen.*

M. You say right, when you call it a malignant

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lignant opinion, I will add an envious and a dangerous opinion, driving men violently into desperation, and such errors they might soon and easily avoid, if they would observe that Law of interpretation which I mentioned before; for in the Gospel, if all the sayings of our Lord Christ were thoroughly weighed, it would be confessed that the greater part of them had reference to the *Jews*, for as he himself witnesseth, to them chiefly was he sent; *I was not sent but to the lost sheep of the house of Israel.* St. Paul also in the 15. to the *Rom.* saith, *Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers.* Therefore he was diligent with all care to perform his ministry, in calling them, teaching them, exhorting them, warning them, healing their sick, affecting them with benefits, convincing them with miracles: for all which bowels of compassion towards them, they afflicted him, reviled him, crucified him, killed him, all which things he would undergo: first, that he might accomplish his embassage, then that the benefit of his death and the glorie of his resurrection might redound to all nations and people that should receive with Faith these glad tidings of their Salvation. For I do not deny but the Doctrine of the Son of God
rightly

rightly and faithfully received, to be the Doctrine of all times, ages, places, and persons; but this I would, that those Texts and sayings which are accomodated to particular persons, places, and times, should not be applied to the universality of men, and time. For not all things belong to all men after one and the same manner, as they are commanded, and spoken to some: If you desire an example, take that of the young man, who desired leave to burie his Father, to whom Christ answereth, *Follow thou me, and let the dead burie their dead.* Therefore hereafter let none take care to see their friends well buried; I will not care for the dead when either the glorie of God, or the necessity of the living command my assistance. Our Saviour bad them that were cured of the Leprosie to shew themselves to the Priests: Therefore must they now that are healed of the itch or Leprosie, repair to the Priests?

I know some men from hence would authorise private Confession, or rather confusion, for with such foolish, and impious Allegories they indeavour to obscure the Doctrine of Christ, it was an argument of Divine power, and an evident testimonie of the obedience of Christ, who came not to destroy, but to fulfil the Law, for it was expressly said in the Law, that the Priest should
judge

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judge of the leper. The Lord also commanded the rich Man to *sell all his goods and give them to the poor and to follow him*; that saying very much troubled him and made him sad, yet perhaps he afterwarwards put it in execution. And if he did not, he ought to have done it, in obedience to the command of so good and gracious a Master, it will be sufficient for us to have such a preparation of mind, that if the welfare of our brethren, and the glorie of the Lord require it, to part with all things yea life it self, but this being a singular injunction, and commanded onely to one man, doth not bind the generality of men; so that they should neglect their estates, or impend all their wealth upon the poor, any more than they are bound to sacrifice their sons because God commanded *Abraham* to such an obedience, and therefore because our Lord said unto the *Jews*, *that many are called, but few are chosen*, we must not generally extend and stretch these words to all times and persons.

c. You mean (if I understand you right) that those sayings were meant of the *Jews* of those times, and solely to be appropriated unto them, of whom many by the Prophets, and afterwards many were called by the Lord himself, but few were chosen, namely Apostles, Disciples, and some Women,

men, as the Holy Scriptures do witness: these were the little flock to whom Christ did Minister that consolation in *Luke*, saying, *Fear not little flock, for it is the will of your Father to give you a Kingdom*, this is that remnant of which *Paul* in the 11, to the *Rom.* saith, *Even so then there is at this time a Remnant, according to the election of grace*; these are that seed of whom also *Isaiah* speaketh, *Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.* In all which places the paucity of the *Jews* of those times which should be saved is not obscurely signified:

M. You take my meaning right, and you have very aptly commiserated those places of Scripture. Those that do detort that saying of our Saviour should observe that all those parables in the 20, 21, and 22. Chapters in *Matthew* do contain the rejection of the *Jews*, and the calling of the *Gentiles*. In confirmation of this truth weigh those words in the first similitude in the 20 Chapter, they murmured against the good man of the house, saying, *These last have wrought but one hour, and thou hast made them equal unto us, which have born the burthen and the heat of the day.* And it is manifest, that after the resurrection of Christ, these *Jews* did make complaints: and when *Paul* and the

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the rest of the Apostles preached the Gospel to them that were without, they held it an unjust thing, that the *Gentiles* should be made equal to them, the ancient, and Holy people of God: this is plain to be seen both in the *Acts* of the Apostles, and also in the Epistle to the *Romanes*. In the same parable also these words, *Take what is thine, and go thy way*, do clearly imply the rejection of the *Jews*, and what is more manifest than that convertible Text? *Those that are last shall be first, and those that are first shall be last*. Who (I pray) are those *last made first*, but the *Gentiles* alienated from the Common-wealth of Israel, and now preferred before the *Jews*? and who are those *first made last*, but the *Jews* for a time rejected, till the fulness of the *Gentiles* be come in? Then also those *Israelites* shall be saved, as we have shewed before. Moreover, the Parable of the 21 Chapter cannot admit of doubt; and that in the 22. Chapter is so perspicuous, that if in the first there possibly were any doubt to be raised, yet this would easily remove and dissolve it, especially when the same sentence, *Many are called, few are chosen*, is found also in the conclusion of that parable. Now that this similitude was by our Lord appropriated to the *Jews*, who can make a question when he observes these words? *The wedding is,*
ready

ready but they which were bidden are not worthy : Go ye therefore into the high wayes , and as many as ye shall find bid to the marriage. This is the same which our Lord commanded to his Disciples , Go ye into all the world , and preach the Gospel to all creatures. Mark the last Chapter. This Paul and Barnabas testifie in the Acts, It was necessarie, that the word of God should first have been spoken to you : but seeing ye put it from you, and judge your selves unworthie of everlasting life , See, we turn to the Gentiles ; for so hath the Lord commanded us. Now compare this of Paul with that of our Saviour, and you will find that one egge is not more like another. Christ saith, They that were invited, were not worthie; Paul saith, You judge your selves unworthie; Christ saith, Go out into the high wayes; Paul saith, We go out unto the Gentiles , for thus hath the Lord Commanded. But let us rise to dinner , there is an importunate creditour must also have some satisfaction. That which remaineth (which indeed is the most important matter) we will defer until the afternoon.

THe serenity of the air , my *Caelus*, and this pleasant face of heaven doe even invite us to forsake the house. With your allowance therefore we will repair to yonder

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der summer-house, and spin out our discourse.

C. It is most agreeable *Maynardus* for I prefer the benefit of your conversation before all sublunary contentments. It is now your part to proceed, and as the gravitie of the matter doth require, I shall lend you a very attentive ear.

M. I will proceed, conditionally that you will interpose, when you doubt of any thing spoken.

C. I shall most willingly.

M. Then First I will declare the first rise and beginning of that opinion concerning the *paucitie of the Elect*. Secondly, I will prove by plain and solid arguments, *the amplitude and Largeness of the CHURCH TRIUMPHANT*. In the beginning, as by the subtle malice of the Devil, death got an enterance into the World; so by his artifice and emulation, this envious and narrow Opinion hath been advanced and disseminated; for this father of lies, this enemy of mankind, saw and collected by indubitable signs, that the Church of God was established in mercy, as upon an unremoveable foundation: and that by degrees, God would settle his heavenly Kingdom; which should consist of infinite multitudes of Citizens: therefore hath he endeavoured, and doth still contrive by a thou-

thousand deceits, temptations, and trecheries to coarctate, straiten, and preclude the passage into that kingdom. Thus by crafty enticement he beguiled our first parents, and had not the wisdom and great goodness of God intervened, all mankind had perished in their fall. But no violence, no power, no fraudulencie of Hell can nullifie the eternal decrees of God. His purpose therefore hath still taken effect, and in all ages his Church hath been enlarged according to the predetermination of his good pleasure: nor could the seed of God be scattered and lost by all the oppositions of the Devil. That Anti-God considereth this, and applies his malice to new stratagems: amongst others, spreads this opinion of the small number of the Elect, and the ineffable multitude of the damned among those that are commonly called the wiser sort of men. From hence came those verses,

*Omnibus in terris quæ sunt à Gadibus usque
Ad Gangen, pauci dignoscere possunt vera
bona: -----* Also,

*Rari quippe boni numero vix sunt totidem,
Quot Thebarum portæ, vel divitis ostia Nil.*

Another Authour also saith, The number of fools is infinite, these words are commonly quoted as out of Salomon in his Ecclesiastes, yet let the Text be rightly weighed, and Cicero must own the saying; Another saith

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saith, *All things are full of folly.* Which speeches: fall from such men who think none good, none wise, none happy but themselves. *Plato* in his book to *Phædon* the Philosopher, is more moderate, for he saith, *Few men are extreemly good or bad, but most men are of a midling iniquitie:* so likewise the extremities of all things are few and rare, as very little or very great, very white or very black, very swift or very slow, but the indifferencies, are many and frequent. Now if you compare the number of the best men with that of the tolerably good, this last number will infinitely exceed the other.

C. It is even as you say. And verily this Philosopher hath ever seemed to me more Religious than the rest. But those others I take to be such men, as a couple which were lately amongst us, when they met in the street, and had saluted one another; quoth the one, I tell thee *John*, there are but two honest men in all our Citie; and I assure thee replied the other, I think *George* thou art one of them, and truly *John* (saith he) thou art the other.

M. They knibbled one another like horses. But I return to that serpent, who by little and little rigled himself, and insinuated into the judgement of wise men, and by subtile extenuations, and malicious
dimi-

diminutions gave them to understand, that the mercy of God, and the goodness of God to mankind, was not so great as was imagined. That God was good and merciful, was undeniable truth; but withall he was just, and a most severe revenger of offences and transgressions. Two wayes he devised to instil this perswasion; one from witnesses, another from signes and causes. His witnesses were those who wrested the fore-mentioned places of Scripture, which by the blessing of God we have so far vindicated, that hereafter they will not be able to alledge the least matter of moment in opposition. His causes are the actions and bad deeds of men, which that experienced deceiver doth use to term so. And these nets he spreadeth with such diligent and cunning artifice, that truly it is no hard matter to fall into them, nay it is a most difficult thing to avoid them, for thus he encroacheth upon the understanding; Wilt thou know, O man the truth of thy salvation or damnation, and not onely of thine but of all others? Contemplate the inclinations, the studies, the meditations, the pursuits, the actions of men, which are the causes of eternal happiness, or eternal misery; if the actions be good, of salvation; if bad, of condemnation. Now look about thee, judge the trees by their fruits, and thou wilt

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wilt easily discern how few they are that keep the commandments ; and observe the multifarious parts of righteousness : how small and contemptible number there is of good men , how vast a multitude of wicked men and unjust. Wherefore dispelling all doubts and hesitations thus conclude : If good works are the inerrable signs of Salvation , and wicked actions the infallible causes of everlasting desolation , it follows by unavoydable consequence, *That small is the number of the Elect, infinite the number of Reprobates.*

C. O old Serpent , O hellish monster compacted of malice and deceit ! I am afraid, too many wise men of this world have been tutord and disciplined by this Sophister , whom I have often heard to knit and interweave thus their Fallacies and Sophismes.

M. Do you doubt it ? there is nothing more sure than they are taught and instructed by him , who seperate themselves from the Communion and fellowship of other Christians , as if they onely were Religious and Holy , but all other men execrable, profane , and reprobates. For this opinion had its first spring from the Philosophers, afterwards by degrees, it got a slide into the unwarie perswasion of Christians.

C. I make no doubt of that. But I would

would now know how to be unintangled from these fallacies?

M. First, I would grant all those things, that God is most just, that no man perfectly worketh righteousness, or fulfilleth the Law in all its requisites : and therefore that by nature, or the observation of the Commandments, no man is justified. Eminent is that saying, *There is none that doth good, no not one.* Also *John* saith, *There is none good but God onely.* But I would remember also that God the Father, hath transferred all our iniquities, (which was his goodness) and the universal punishment due to our sins upon the obedience of Christ, as *Isaiah* teacheth, *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* This also the Father himself testifieth, saying, *This is my beloved Son in whom I am well pleased.* The Son also attests it, *I lay down my life for my sheep.* Then I would deny the antecedent of the connexed words.

I would answer, That good works are not the causes of Salvation, but the purpose of God, and his everlasting mercy in Jesus Christ, comprehended by faith. I would

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would also answer, that wicked actions are not simply and absolutely the causes of damnation, but diffidence, unbelief, and pertinacy. As the Lord saith in the 16. of *John*, *The spirit must reprove the world of sin, because they did not believe in him.* As Paul also saith, *Through unbelief the branches are broken off; also, That God hath shut up all men under unbelief, that he might have mercy upon all, both Jews and Gentiles.* And because I have faith in God, and embrace his mercy, and am delighted in the Law of the Most High, though the appetite and vitious nature of the ourward man, resist and gainsay, yet I would conclude, that neither sin, nor Law, nor the powers of Hell should be able to condemn me. As Paul in many places witnesseth: *we believe*, saith he, *that man is justified by faith, not by the works of the Law.* David likewise, in this placeth mans beatitude, when God imputes righteousness to him without works: *Blessed are they whose sins are forgiven, and whose iniquities are blotted out. Blessed is that man to whom God hath not imputed sin.* Lastly, I would conclude, that from the appearance of works, no infallible criterium could be grounded of our everlasting condition, because we are not ignorant that those men that have been most dear to God, have collapsed and continued in most presumptuous and dangerous sins,

fin, who afterwards upon repentance, have been restored to eternal happiness. Therefore we ought not to judge rashly of the final estate of others, but leave them to their master, either to stand or fall, *Rom. 14.*

C. I approve your answer brother *Maynordus*, for it most rationally confutes the cavils of the adversaries, and their mistaken expositions, and solidly confirmeth our opinion. And hereafter by the assistance of God, I will thus repel the darts of the devil, and elude the subtile arguments of some men.

M. The Lord teach thy hands to war that bows of steel may be broken by thine arms, *Psal. 18.* I conceive I have now sufficiently shewed the first hatching of this barbarous opinion, and all its serpentine turnings and windings. It remains now that we proceed to the confirmation of our most salutiferous perswasion.

C. You judge rightly, otherwise you may incur the same censure with *Lactantius*, who was said very soundly to confute the opinions of his adversaries, but very weakly to maintain and prove his own assertions. But in my judgement, these men seem ignorant of the duty of a prudent Oratour, neither do they fully understand the disposeure used by *Lactantius* in his Books of Divine Institutions: For it is the part of a wise Oratour

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(as *Cicero* teacheth us) to endeavour all he can, that that part of his Oration which consisteth in the refutation of his Opponent, be more firm, compact and pithy, than that which concerns his own Defence, to cast all our darts against him; but if our own assertions be easier to be proved, and his harder to be overthrown, then it is an excellent course to endeavour to entice and withdraw the minds of men from the opposite defence, and to convert them to the favouring of our own. Which things being true, I see no reason why it should be objected against him, that he laboured more in refutation, than in proof; for such is the cause of Religion, that it must not be supported by the infirmity of humane arguments and subministration of reason, but must flourish in the embraces of an active Faith. Go ye into all the world (saith our great Master) and preach the Gospel to every creature: he that believeth and is baptized, shall be saved, but he that believeth not shall be damned. Paul also saith, That a Bishop should be able by sound Doctrine, both to exhort and convince the gainsayers, Tit. i. For there is no more required, but the sincere and pure word of God, which to them that are ordained to eternal beatitude, is more sure, firm and infallible, than principles and demonstrations are to Geometricians. And there-

therefore if any man hath detected and confuted an erroneous opinion, he hath well performed his undertaking. I speak not this, as though *Lactantius* had not confirmed true Religion, as it was to be proved against them who were ignorant of the Scriptures, or despised them. For when, in the first three Books, he confuted the superstitious errors of his adversaries, then he falls upon the proof of Christian Religion: in the next three Books, and in the seventh, he sets down the true end of our Religion, and sweetly invites men to pursue the reward of immortality.

M. What you speak of that Father, is very true, that he was to contend against such as denied the authority of the Scriptures, neither did they admit of Proofs deduced from that authority. But we who have to deal with such men as reverence the Sacred Monuments of Truth, must proceed in a different manner. I will therefore demonstrate the *Amplitude and Largeness of the Church Triumphant*, from four most firm and most clear topick places, and with as much brevity, as the reason of the matter will allow. First, from the power of God: Secondly, from his wisdom: Thirdly, from his mercy and goodness: and Lastly, from Divine Testimonies. To begin therefore with the first, I say, *Caelius*, that if we

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should grant the Church and Kingdom of God to be narrower, or less peopled than that miserable Commonwealth of the devil, I fear, we should derogate from the glory and majesty of our Creatour and King. For the power and greatness of a King, consisteth not so much in wealth and treasure, as in the multitude of his people, the largeness of his territories, the extent of his provinces, and the vast number of his Subjects who pay him tribute, and are subject to his Dominion. How did the people of *Rome* swell to that greatness, but by the multitude of Kingdoms and variety of Nations which they subdued, and governed? from hence they were stiled the powerful *Romanes*, and Lords of the world. From hence their Senate was called the *Haven of Nations*, the *Refuge of Kings*. For what is greatness, but an abundance of power and majesty? and what is power but a facultie of protecting others, defending themselves, and a deliverance of the oppressed from the possession of an enemy? but if the enemy of God and man be better provided of subjects, than the King of Heaven, he is then more powerfull, and his greatness more wonderful. But who was ever so prodigiously wicked as to affirm the devil to be more powerful than God? the work, than the workman? the basest servant, than the most wealthy

wealthy Lord? wherefore doth the Lord of Heaven delight himself in these Titles, *King of kings, Lord of lords, the Mighty God, the Lord of Hosts, Strong in battel*; and the like?

C. Although the current of your discourse doth very much affect me; nor do I willingly hinder it; yet I cannot forbear for a while to stop it. Some man might here say, this also is a great argument of the power of the King of Heaven, in that he hath destinated the major part of mankind (who were all his enemies) to everlasting banishment.

M. This might be alledged of some Tyrant, who leaves no means unattempted, either through justice or oppression, to enlarge his Empire; and such a Tyrant is that old adversary the devil. But to affirm this of our Heavenly King, who is our most lawful Sovereign, our common Father, who made us, and hath taken an everlasting care to preserve us, were most injurious, scandalous, and blasphemous. Neither is that any right demonstration of power, that a Prince destroyeth the greater part of his people, but on the contrary it is an invincible evidence of power, when the greater number are by him preserved. For the clearer understanding of this: Suppose two Princes, one whereof without all Law or provocation,

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tion, save that of his own exorbitant will, sought the ruine of his people, and bent all his intentions to destroy them: the other used all industry, care, and diligence (though they were ungrateful) to preserve them, should not the greatest power be judged to be in him the Protector?

C. Yes indeed.

M. What if he preserved but a greater part, would you suppose him to be a more powerful Prince than the other?

C. Why not? Truly both the more powerful, and also the more merciful; for if he could have saved all, he would have saved all.

M. I do not think so, where then is his justice? for without it, there can be no exercise of virtue, for the punishment of, and his severity unto a few, doth exalt and magnifie his clemency to the rest.

C. I confess it, but we must be circumspect, least whilest we praise his clemency, and augment his power, we diminish his justice. But if these attributes be equal in God, then the number of the blessed, and the number also of the damned are equal.

M. Such an equality is not to be required, where there is neither debt nor merit, here onely the true bounry, the free mercy of God are discerned: for God oweth to no man, and it is lawful for him to do what he

plea-

pleaseth with his own creature, the work of his own hands, and fashioned for his glory; unless that the nature of all men, especially that of a Prince, should be more propense to clemency and pardon, than addicted to punishment and revenge: as God himself witnesseth of himself, saying, *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.* Now no motive is so prevalent, as the promise of salvation, to win souls to God; nothing is so magnificent, so princelike, so highly liberal, as to succour the afflicted, to pardon the suppliant, and to deliver men from dangers: on the contrary, nothing is more abject, vile, and deformed, than to make the highest cruelty to cohabite with the greatest power.

C. If God loveth nothing to man, why is it said in the 20. of *Matthew*, that the Master of the house bid his Steward call the labourers, and give to every one their hire? Also our Lord Christ saith to those that suffer reproach and persecution for his Names sake, *Rejoyce and be exalted in joy, for I say unto you, great is your reward in Heaven.*

M. Our Lord out of his meer goodness and benignity, calleth that a reward or recompence, which is the effect of his own liberality, and this by the sequel of that parable is manifest; The good man of the

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house went out to seek labourers, nor they to seek him, as he saith in *Isaiab*, *I am found of them that did not seek me; I was made manifest to them that asked not after me.* He calleth them, he hireth them, he sendeth them, he sendeth for them, and he payeth them. Some acknowledge the goodness of the Master, and murmure not; others complain, using many oburgations, tax him of injustice, and boast their own works and day-labours, all these the Lord thus satisfieth, *Friend, I do thee no wrong, didst thou not agree with me for a penny? take what is thine, and be gone, I will give unto this last even as unto thee, is it not lawful to do what I will with mine own? art thou envious because I am good and liberal?* What I pray thee, do all these things import but the bounty of the Master of the house? which is most plainly proved by those words, *that it was lawful for him to do with his own, as best pleased him.* For he now calleth those things his, which before he called by the name of a hire, that we might understand his wonderful goodness, for he adorneth his own gifts with the name of a reward, that he might cherish and rowse up our sluggish natures to the lively performance of our duties. For otherwise, hath not the Lord stamp't it as a Law, saying, *when you have kept all the Commandments, say of your selves,*
You

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You are but unprofitable servants, for you have performed but your duty.

C. What is there intended by the word penny?

M. The penny signifieth the Covenant which he hath made with us, offering to us life or death, honour or ignominy, felicity or misery. All these things, Life, Honour, Felicity, are by his Fatherly indulgence promised to them that do not attribute them to their own works or merit, but to the proud, and such as boast of their own works (as did the *Jews*) or those that despair of the loving kindness of God; nothing is due but reproach and confusion. For as *Paul* saith, *The wages of sin is death, but the gift of God is everlasting life through Jesus Christ our Lord.*

C. Can life and death then be called a recompence or reward?

M. Yea, life in reference to the promise, death in respect of sin may be so called. For reward beareth an indifferent signification, and is appliable in good and bad things, to good and bad men. Of bad men and vain-boasters, the Lord saith, *They have received their reward.* And this is the same which the good man of the house saith, *Take what is thine, and be gone.* Peter also saith, *That the wicked find the reward of their unrighteousness.*

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C. I now plainly perceive that the Doctrine which you raised from that Parable in our morning discourse, is properly to be understood of the calling of the *Jews*; if you please therefore pursue your purpose.

M. My purpose was to declare the infinite power of God; by which we might conjecture of the largeness of his Church and Kingdom. For if the Majesty of a King is best conspicuous in the abundance of riches, in the multitude of people, and a great number of Kingdoms, Provinces and Nations, we must necessarily conclude, That the Kingdom of God, who onely can be truly said to be powerful, great, and wonderful, is much bigger than that tyranny of the devil. For I will never call that Prince great, who hath a great multitude of enemies, but I will term him powerful, to whom many pay subjection; and in this I have *Solomon* on my side; *In the multitude of the people* (saith he) *is the Kings honour, but in the scarcity of men is the destruction of a Prince.*

C. This cannot be denyed, when those things are abstracted from persons and times: but when I consider them more nearly, and look upon them in the lives and customs of men, I confess I am puzzled what to think, for do you not see that *Saran* doth possess the greatest part of the world, which

which as *John* saith, is covered with evil : therefore not without cause is the devil called *The Prince of this world, and lord thereof.*

M. What my *CÆLIUS*? Know you not that *John* saith, Judge not according to appearance, but judge righteous judgement? do you forget what you confels in the Symbole of your Belief, when you say; *I believe the Holy Catholick Church, which is the Communion of Saints;* which had it been subjected to sense, had not been put into our Confession, which consisteth simply and absolutely of the objects of our Faith. Let it not therefore move thee that this Kingdom of Christ, this Commonwealth of the Saints is not visible to the eye; for it is better believed and comprehended in the mind, than discerned by the sense.

C. But seeing it consists of men, what is the reason it should be invisible?

M. Because God in the administration of his Kingdom, differeth from the conduct of humane reason, or the Methods of that old beguiler. And here now we may contemplate the wonderful and admirable wisdom of God. The devil filleth all places with sin, death, and desolation: God disposeth all things in justice, life and healthful salvation. Now observe with what inexpressible art God doth this to deceive that Deceiver. Under sin he covereth justice, under

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der death life, under condemnation salvation, under infirmitie strength, under folly wisdom. From hence it is said that all the World is overspread with evil : from hence Satan is said to be the Prince of this world, because he seemeth to govern all things according to his own sensualitie as though there were no providence, but it is not so, by no means so ; the true and legitimate Prince is he to whom the Father said, *Pf. 2. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.* He is the true Lord who conquering death, and the Author of death saith in the 28 of *Matth.* *All power is given to me both in heaven and in earth.*

C. You have proved these things very fully, and the matter is strengthened by the nature and definition of faith, for faith is defined by the Divines to be a firm comprehending of those things in the understanding which are not seen.

M. I rejoyce that you have so well profited by our discourse, that you can assist the cause I maintain. But to make it yet more clear unto you I will propound a similitude : We are in this life as in a Citie, which of right belongeth to some good Prince : but this Citie is usurped and oppressed by a certain Tyrant with severe bondage :

bondage: as for example *Pharaoh* oppressed the *Israelites* in that memorable calamity: now if any man enter this Citie and observe the Customs of it, he will say it differs very little from that of *Egypt*, which with outward appearance and seeming willingness followeth and obeyeth the Tyrant; but inwardly consenteth with the true and lawful Lord: and although they can contribute nothing else, yet they sigh and wish for him, expect him, and bewail the burthen of their servitude: and when he shall come with power to chase and subdue the enemy, and to restore the Citie to freedom, then the Tyrant shall feel of what force the Faith and Love of this people is to their Lawful and merciful Prince, for in stead of many Subjects, he shall then find many Enemies, for that old saying is a true one; *He that bath many servants bath many Enemies.* What? are we not all Subject and mancipated to sin even against our wills? Fitly therefore may we say with *Paul*, *with the mind I serve the Law of God, but with my body I am Subject to the dominion of sin.* Add also, that many men commit many errors through ignorance, and those will admit excuse and pardon, for a difference must be put between sins of weakness, and sins of malice and presumption. But when our King Christ Jesus accompanied with
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might and Majesty shall come to fight the last battel with the Devil, then that infinite multitude of the Elect, that innumerable company of celestial Citizens shall appear. Now they are not discernable, because as (I have said) either through force or ignorance they are compelled to wear the Tyrants colours. In the mean time, till the expectation of that time be satisfied, our prudent and abundantly wise Prince hath some secret and clandestine conferences with them, heartens them and comforts them, and bids them continue faithful to him, and he will accept this their desire of him, this Faith for perfect obedience. And although he can deliver us, he delayeth it, suffers us to undergo the Discipline of afflictions, to kindle in us a greater desire of his coming. These are the Divine stratagems, the royal arts, which do deceive both the narrow judgement of men, and also elude the deceits and snares of the Devil; for who would say that in so many sins there should be any righteousness? in such a perturbation, such a trifluetuation of miseries any quiet rest or peace? in so much folly any wisdom? in so much servitude any liberty? or in so many dangers any safety? who would ever have thought the thief (who was even buried alive in all wickedness, and brought to be crucified for

for his notorious and flagitious offences) had been one of the Sons of God, and of the number of the Elect? On the other side, who would have imagined that *Judas Iscariot* chosen to the Honour of an Apostleship; and daily and hourly a continual hearer of Divine truth, and heavenly wisdom, should not have been a Citizen of Heaven: O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgements and his waies past finding out? Here is the new Art, here are new reasons of heavenly administration; this is the mysterious way of God alone, who onely is wise, powerful and good. *Great is our Lord and of great power his understanding is infinite. Psal. 147.*

C. By this way of judging according to the shallow judgement of man, I suppose *Elias* was deceived; when he made his complaint that he onely was left of all those that did worship God: but what answered the oracle of God to him? *I have reserved to my self seven thousand men, who have not bowed the knee to Baal. Rom. 11.*

M. You gues right; and if in one place, in one nation, there were so many (although to a definite number be here put for an infinite multitude) and those unknown to a greater Prophet, how many may we suppose then to have been, and now to be, in the whole World?

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C. Verily I think an innumerable company.

M. Let us then believe that this our heavenly King, is able and knoweth how to purchase to himself a greater kingdom, than the Enemy who hath neither wisdom nor power.

C. But upon what reason do you refuse the ascription of wisdom and power to the Enemy, when it seems repugnant to his name to deny him those attributes? for you may call to mind they were termed *Dæmones* or evil Spirits, from their great power or wisdom by many of the Ancients, for *Plato* who followed *Hesiod* and other Poets, doth conceive them to be called *Dæmones quasi Daimones*; which signifieth prudent or intelligent.

I am not ignorant, that some of the *Græcians* have derived the word from *συνδραμα*, that is to terrifie or make afraid, because strength armed with malice is a terrible thing. But as concerning their power, their opinion who derive the word from the *Hebrew* liketh me best, for there are many Greek words deduced from the Hebrew tongue. The *Hebrews* term both Gods and Devils *Schadaim* and the more ancient *Græcians* leaving out the first consonant of the word, and reading without prick-vowels, made it *Daim*, then *Daimones*, for both

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both the *Græcians* and the *Latines* of elder times pronounced their diphthongues with distinct vowels and not confusedly as we use to do, now this word signifieth strength, fortitude, and power. And albeit *Schadaim* be one of the names of our omnipotent God, yet as *Elohim* the proper appellation of the mighty Lord, is communicated to great Princes and Potentates, so the word *Schadaim* is promiscuously attributed to Spirits good and bad, for although there be but one omnipotent Lord God, yet *Paul* calleth the Devils *νομοκράτορες*, that is the worldly Princes.

M. You have discoursed *Celins*, very learnedly of the appellation of the word, neither will I labour to urge any thing in contradiction of it; for it strongly argueth their power in that they are of a sensible and an indefatigable nature: besides the use and experience of infinite business and occurrences, must needs instruct them with an unspeakable knowledge; for Antiquitie and length of dayes joined with observation, must needs bring forth incredible effects, but as there are two sorts of wisdom one Heavenly and Holy, another that descendeth not from above, but is earthly, sensual, Devilish, *James* the 3. so likewise there are two sorts of power. For as the last is not properly fortitude but boldness,

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not power but impotence, and violence; so that is not strictly and truly to be termed wisdom, but malice; that is a crafty and deceitful subtilty to work mischief: for as upon an approach of danger, if the mind be egged on by its own concupiscence and irregular desires, and not by consideration of the publick good, this attempt is rather a vitious audacity than a warrantable valour: so knowledge without charity, and prudence without Justice, is malice and subdalous fraudulencie (as *Plato* saith) not wisdom. Therefore when the all powerful wisdom of God doth frustrate and evacuate the wiles of Satan, tis an impropriety to say that the wisdom of God hath overcome the wisdom of the Devil; but rather that his malice is subdued by wisdom. Also when we speak of the power of the Enemy, we should say, that audacity is quelled by valour, fury is vanquished by fortitude, and rashness disappointed by counsel.

C. Nothing can be more truly spoken.

M. Having therefore spoken of the power and wisdom of our omnipotent God, how shall we speak of the goodness, mercy and clemency of our most indulgent and long suffering Father? So incomprehensible is his mercy, that like an exuberant river, nay a boundles Ocean, it diffuseth it self and

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refresheth all the corners of the earth. Here I am struck dumb, and astonished at the wonderful plenty of considerations that roul and flow in upon me; search the Scriptures and we find him not so wealthy in any thing as in mercy; he chiefly delights himself in the publication, the iteration, the exaltation of his mercy; he discloseth himself, expresth himself, manifesteth himself, and communicateth himself in mercy. David saith Psalm 33. *The earth is full of the goodness of the Lord, and in another place, the Lord is endued with plentiful mercy, and under the shadow of his wings all people have safety.* If I reckon up the testimonies of the Apostles and Evangelists, I find not a word in them but magnifieth the mercy of our God? Let Paul speak for the rest who himself found so great mercy. *Ephes. 2. And you hath he quickned who were dead in sins and trespasses, wherein in time past ye walked according to the courſe of this world, according to the power of the Prince of the air, the Spirit that now worketh in the children of disobedience: among whom we also had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others: but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead*
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in sin hath quickned us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us in Christ Jesus: for by grace are ye saved, through faith and that not of your selves: it is the gift of God: not of works least any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Here we may behold, with what magnificence of expression the Apostle doth divulge, and depredicate the goodness and mercy of God, and how we must disclaime and abandon all our own works and merits, by a stedfast adhesion unto, and a sure dependance upon the eternal Love of God unto us in Christ Jesus. But how is God famous over all the world for his mercy, and eminent for the riches of his goodness in the salvation of a few, and the damnation of the rest?

C. Wonderful things I confess are revealed unto us of the mercy of God in the Holy Scriptures: yet some men are not backward to say, that his mercy is as conspicuous in the Salvation of one individual Soul, as in the preservation of a thousand millions: because to that Soul which the infinite

finite mercy of God hath delivered from death eternal, there was due an infinite punishment for infinite transgressions.

M. These are the inventions and vain imaginations of men, which are too much accustomed to measure things Divine by the rule of humane judgement. Suppose there were in this Citie some man exceeding wealthy, and abounding with all kind of outward blessings: suppose, I say, that he should share his munificence to some few, nay bestow all his wealth upon them, leaving abundance of other Citizens in an abject, wanting, and contemptible condition; would you think this man as truly liberal, as if he had made an equal distribution of all his estate among all the Citizens?

C. By no means, but extreemly cruel, and a homicide, for *Seneca* said very truly, *He that seeth a man in miserie, is able to succour him, and refuseth, that man slayeth and murthereth him.* But to say so of God were horrid impiety, because it is Lawfull for him to do what pleaseth him, for his will is the perfect reason of his works.

M. But doe you not remember the old saying, that good is of a communicable nature, and that the more it is spread and diffused still the more good it is?

C. I have often heard it, and alwayes took it for a rag of Philosophy.

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M. Oh brother *Celins* it is Divine ; for good and true are convertible terms , and of whomsoever predicated whether of *Moses* or *Cicero*, *Paul* or *Plato*, yet they flow from God whose nature and essence is good and true, and because as you said, whatsoever he willeth is good and just : and that it pleaseth him to be called rich in mercy , certainly this must appear in the glorious salvation of many men : otherwise why doth *David* sing out, *the earth is full of the mercies of God* ; and why is he called *the Father of mercies and the God of all consolation* ? O the blind envy of some men that would abridge, contract and engross this goodness to some few persons ! O the ingratitude of others that endeavour to traduce and calumniate the benignity of God , as if he were some Tyrant or merciless destroyer ! Some perhaps are still diffident and require an indubitable sign that may remove and banish all hesitation , behold the greatest pledge , the firmest security , even Christ Jesus the son of God , upon whose coming God set forth a Declaration of his Love , for him hath he sent into the world , and upon him hath he cast the burthen of all our iniquities , *Isaiah* the 53. and again , behold the Lord shall give you a sign , a Virgin shall conceive and bear a Son , and his name shall be called *Emanuel*. This is that sign which we
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read of in the 12. of Matthew, *An evil and an adulterous generation seeketh a sign, but no sign shall be given them, save onely that of the Propbet Jonas, to wit, the death of Christ, and his rising again the third day.* What greater significancy of love could the Lord exhibit to miserable mankind, than to send his Son, his onely Son, to be the reconciliation for our transgressions? or who now can scruple the amplitude, the immensity of this goodness, this Love, this mercy? how shall we be able with the Saints to know and comprehend the height, the depth, the length, the breadth of this mercy? it is necessarie that the Love of Christ be the greatest of all other, not onely in respect of the magnitude, but also the multitude of sinners, otherwise we should disrobe and denude it of its proper dimensions, and who now will be so rashly bold to say, that the benefit of so much love, and so great goodness, should be confined to a paucity of men? for my part, I think no man can harbour such a thought without a guilt of sacriledge: what? did he not deliver the greater part of the world from their wickednesses, when he prayed unto his Father upon the Cross to forgive those *Jews* and *Aliens* which were the complotters and contrivers of his death? *Father, saith he, forgive them for they know not what they do:* and

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and he said rightly they know not what they doe; for had they known saith Paul they had neuer crucified the Lord of life. 1. Cor. 2. Now if Princes, Magistrates, and many others, as *Peter* witnesseth in the 3. of the *Acts*, killed him through imprudence; what shall we think of all the world beside? of them that had, and have at this day just causes of invincible ignorance? Shall we exclude all these from the kingdom of God? We cannot certainly if we diligently contemplate the nature and goodness of God; if we think upon the clemency of our Lord Christ, and what he required of us: for he prayeth for all them that sinned through imprudence and infirmity. Neither did he pray in vain. Paul who at first was a persecutour and a contumelious sinner, saith, *Notwithstanding that he obtained mercy because he did it ignorantly, in unbelief.* And then he addeth, *This is a faithfull saying, and worthie of all acceptation, that Christ Jesus came into the world to save sinners, of which I am Chief.* Howbeit, for this cause I obtained mercy, that to me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. And did not God demonstrate this before to *Jonas*? Who was grieved that he would spare *Niniveh*, and destroy his Gourd that did shed him from
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the violence of the heat : therefore God saith unto him, *And hast thou pity on the Gourd, for which thou hast not laboured, neither made it grow, which sprang up in one night, and perished in one night : and should not I spare Nineveh that great City, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattel ?* Here we plainly see the most benign and merciful God doth spare a multitude, and avert the present punishment of his severity, because of their ignorance. And shall we imagine that he, who remitteth a temporal judgement, because of unadvised actions, and involuntary sins, will inflict an eternal mulct ? or that he judgeth the death of the body, to be greater than the destruction of the soul ? Ignorance doubtless hath some excuse, especially if it be not tainted with fraud or malice.

C. This indeed is not denied, yet they say that Christ died indeed for all meritoriously, but, for a few onely effectually : because few onely do expect that advantage and benefit of Salvation by his death, and very few are found worthy of that incomparable treasure of his satisfaction. Therefore he is not blame-worthy, who offered himself liberally for all men, but they are to be condemned, who refused this propitiation.

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M. Oh how many errors are contained in those few words! for as *Epicurus*, that he might not offend the *Athenians*, outwardly acknowledged a God, but in judgement denied him; so these men in words confess the death of Christ, but deny the power of it. For when the *Epicureans* durst not deny the Gods, yet they denied a Providence which is inseparably conjoynd to the nature of God, and so by consequence they denied God, but more modestly and covertly: and are not these men guilty of the same prevarication? They teach that Christ died for all men, and affirm at the same time that the benefit of his death doth concern very few men: What is this but to deny the virtue of his passion, the glory of his obedience? to say that men can abolish the energy, force, and effect of his divine love? St. Paul saith far otherwise, when with so much gravity and mellifluous plenty, he doth aver that no force is able to separate us from the love of God, which he hath manifested unto us in Christ Jesus. who shall lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. who shall then separate us from the love in Christ? Rom. 8. Me thinks they that are so perem-

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prory in the defence of that Opinion that Christs bloud was sprinkled only upon a few, do much resemble that man who made a most magnificent feast, fit in the preparation of it to entertain a whole City, but when the guests came to sit down that were invited, there appeared onely a very thin number, and might not a man demand, wherefore all this preparation? mountains are delivered of a mouse.

C. Who will deny this? for to what purpose should he prepare many things with ostentation, which he did not intend to distribute?

M. But far otherwise doth our Lord deal by us, for when some had refused to come to his Supper, *Luke 14.* Go out, saith he (to a servant) *into the streets and lanes of the city, and bring in hither the poor, and the lame, the maimed, the halt, and the blind, and when this was done, and yet room was remaining, Go (saith the Lord) into the high-ways and hedges, and compel them to come in, that my house may be full.*

C. Oh the wonderful benignity of the Lord! to whom it seemeth not enough to invite onely, but to compel men to a fruition of his plenty. But how doth he compel men? for this phrase may sound harsh to some ears, especially seeing our Lord seemeth to be of a different Opinion, saying,

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ing, The Kingdom of Heaven suffereth violence, and is taken by violence.

M. First, we may call them violent, who deny themselves in the brideling of their appetites, and moderating their sensualities, who oppose the activity of Faith against the wit of reason, and prefer the Kingdom of God, before all the fugitive pleasures of all the kingdoms of this world. *He that will follow me, saith the King himself, let him deny himself, (this is that holy violence) Let him take up his cross and follow me. For the Kingdom of God is not overcome by any man, but by him who hath first overcome himself.* He that obtains this conquest, as *Plantus* saith, is *Victor victorum*, Conquerour of conquerours; Again God is then said to compel, when of chips of Hell, he makes Cedars of Paradise, *Of sons of wrath, sons of God, and cubs with Christ*: when by a kiss of love, and a spiritual embrace, he carrieth them up to Heaven, who by nature were centered in hell. Thus when *St. Paul* did precipitate himself into blasphemies, and did exagitate the world with persecutions, God suddenly wraps him up into the third Heaven. This blessed compulsion also did they undergo, that were of the Baptists Auditory, who as soon as the Sermon was at an end, contended in a holy faith, who should first lay hold on Christ;
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for our Lord meant nothing else in those words, but to express the vehemency of desire in the multitude, to attain everlasting happiness. This he also shewed in the similitude of a conquered city, into which the Souldiers strive to enter. Of which matter, if any man doubt, let him read the Testimony of *St. Luke*, in the seventh chapter, who expounding those things which Christ said of *John*, and of the Kingdom of God, saith, *All the people that heard him, and the Publicanes justified God, being baptized with the baptism of John.* Now God dealeth with us, even as we use to do with tender infants, we hang up a piece of money, or some other thing, and shew it the child; pointing to it as a reward of his weak endeavours to reach it, we invite and allure him to take it, which when he cannot perform, then by little and little we let down the money neerer the childs hands, till he have caught it. Then we rejoyce, the child triumpheth that he hath got the gold, and we shout, and praise the child, as if he had done some great matter. But tell me now, what did this little infant perform? You placed the money, you provoked him to take it, you let it down that he might reach it, onely you did not put the money into his hands, and yet you praised him and coked him, as if he alone had done all. But

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God, besides all these things, doth more for us. He doth not onely set a felicity before us, invite us, excite us, and raise us up, but also by the gracious instinct of his Spirit, sweetly allure us, and compel us to like it, to will it, to choose it, to embrace it, and to love it.

C. O blessed constraint, O delightful violence! let us therefore with them congratulate this priviledge, that he hath adopted us to the participation of the glorious inheritance of the Saints, that he hath rescued us from the powers of darkness, and translated us to the Kingdom of his dearest Son.

M. We ought indeed to return our thanks to him, but who can offer thanks worthy of so great mercies? Our most liberal Prince will fill his house, will people his Kingdom; but how large can we suppose this house, this Kingdom to be, when it is as capacious as his love, as far extended as his goodness, and as patulous as his mercy, in which there is found neither measure nor circumscription. And because this house is capable to entertain a multitude of guests, and not a paucity onely, therefore Christ saith, *In my Father's house are many mansions,* John 14. Now compare the words of our Saviour, with the opinion of these men; they say, His house is a narrow house, a small house,

house, and that it shall also continue above half empty; the Lord witnesseth his desire to have it filled, and as *Isaiah* saith, *It shall be even too narrow by reason of the inhabitants*, chap. 49. Now consider, who is most worthy of belief, God or man, that is, truth or a lie?

C. Who will make any doubt of that, when *God only is true, and all men are liars?*

M. What then hath our King omitted, wherein hath he been deficient in goodness or wisdom, that his Kingdom should be dilated, amplified, and replenished? *Moses* the Commander of the *Israelites*, by the direction of God, appointed them six Cities for Refuge, three on this side, and three on the further side of the River of *Jordan*, that they who killed a man unawares through error, might flee thither and escape. *Romulus*, the first Founder of *Rome*, set up a Sanctuary also, unto which any malefactor might flee, and by that means avoid punishment: This was the first beginning and foundation of that stupendious Empire of the *Romans*; neither is it worth a wonder, for who is not moved with the names of liberty, and freedom, and safety? who doth not chearfully run thither to find it where it is promised? the same *Moses* consecrated every fiftieth year to liberty and plenty, for in that year the slaves were emancipated,

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and the bond-men made free : New tables were instituted , new Ordinances devised, and possessions did revert to the owners, by their former right to the inheritance : the Harvest and the Vintage of that year, was in common ; it was proclaimed by the sound of Rams-horns and Trumpets , and from thence called the year of *Jubilee*. But hath the wisdom and goodness of God been less liberal to us ? hath he not sent Christ, or rather did not he himself in Christ the Lord, come to constitute this Sanctuary, to reveal this Tower of liberty, safety, and refuge ? And with what reason, and upon what conditions he did it, will easily be understood : for they that hastened to those Sanctuaries, fled thither with body and goods , and were oftentimes taken or killed , before they escaped thither ; But to this Refuge of our Salvation, it is enough to run with faith and unfeigned desires. Their Sanctuaries were limited to a certain place , and a certain number of years ; but to this there may at any time , be a confluence of any people, from any part of the world. Their places of refuge were not capable of all men, and were appointed almost but for one Nation : this Heavenly Tower of Defence will receive an infinit multitude of people, and is common to all men. The body onely and the goods were there preserved,

ved, here man is invested with glorious immortality, and enfeaffed with eternal liberty. Few were there made better, but if they came thither wicked, wicked they there continued: Here upon our first entrance, we are transubstantiated into new creatures, and thoroughly changed, as if we were new born again, for our gracious King, who hath opened unto us this Sanctuary of Salvation, doth not onely remit unto us the punishment due to our transgressions, but doth also make us just, holy, and innocent. Lastly, they who fled to the places of Succour, appointed by *Moses* and *Romulus*, changed their Lord, and were free from all past dangers, but afterwards they were severely punished, if they were found guilty of new delinquency; nor after that relapse was there any Refuge allowed them: But in our Sanctuary, as often as a man offendeth, so often is he pardoned, provided that with true repentance he maketh his appeal, and preferreth his petition to the King. And he that runneth to this Holy Asylum, this Heavenly Temple, is no longer a servant, but for ever free, being manumitted by the son of God. For such is the goodness of our King, that he will make us all the sons of God, and coheirs with his Son, Priests, Prophets, and partakers of the Divine Nature, 2. Pet. 1.

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C. But what and where is this *Asylum*, this City of Refuge, and year of Salvation?

M. This *Calius*, is the Church of the living, the City of the Saints, the Pillar and Prop of truth : and this year of *Jubilee* is all that intervention of time, from the Nativity of Christ, to the Day of Judgement: of which time the Apostle saith, *Now the acceptable time approacheth, the Day of Salvation draweth neer.* This is not more at this time, than at another, not more in this year, than in another, not more in *Europe*, than in *Asia* or *Africa*, not more at *London*, than at *Rome*; and therefore is the Church stiled the *Catholick Church*. For seeing this great City consisteth of such men as believe in, and reverence the living God, where-soever they are dispersed, there is the Church, and the year of *Jubilee*, and that sempiternal place of Refuge.

C. What is your opinion of those that never heard of these things? or if they have heard of them, it was onely by a scattered report, but they had not the insinuations of them, by the preaching of the Gospel, or any Divine Institutions? For it is certain, that many Nations (as we have lately had experience by the discoveries in *America*) have lived and died, who never heard of Christ. But to think that all those men for so many ages, were predetermined to dam-
nation,

nation, is not consentaneous to the Divine goodnes, and just government of our Heavenly King. Although it may appear a difficult matter to conclude either way of their final condition, yet I conceive no otherwise of them, then those who lived before the coming of Christ, and the promulgation of the Law of Moses, for if they did, or now do observe the law of nature, worship our God, do nothing to others that they would not have done to themselves, or repent them of such evil doings, my opinion is they may be saved, for they that feared God, were always dear and acceptable to him, as Peter witnesseth in the Acts of the Apostles, such were Abimelech, Melchisedech, Jethro, Job, and his four friends: Hiram also the King of the Tyrians, the Queen of Shaba, Cyrus and Darius Kings of Persia, and the Wise men at the Nativity of Christ, with innumerable others (as it is highly probable) un-mentioned in the Book of God. For this was the judgement of the most Ancient Fathers Origen and Clemens Alexandrinus, as it is recorded in their writings, *Qui verbum non accepit auditione,* (saith Clement) *et denia danda propter ignorantiam.* Who hath not heard the Word preached, his ignorance shall excuse him; for as the Apostle saith Rom. 10. *How shall they believe in him, of whom they have not heard?*

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heard? The untaught shall not be condemned, but they who have heard the Embassadors of Christ, and despise the offers of his grace. This is the peremptory Sanction of our Lord himself, *Go (saith he) preach the Gospel, and teach all Nations, he that believeth shall be saved, but he that believeth not, shall be damned.* This is the Law and most just Decree of our King: that as he who heareth the Gospel and believeth, shall be saved, so he that heareth and believeth not, shall be damned. From whence it follows, that he is not condemned by the Gospel, who hath not heard the Gospel; but they are therefore separated to condemnation, because they contemned the law of nature, and the testimony of conscience, by which they shall be judged, as *St. Paul* witnesseth in the second to the *Romans*, this is the eternal purport of all Laws, that they to whom a law is given, shall, if they transgress that law, be judged by it, but not those who are not bound by that law. And if this be observed in all well-governed Commonwealths, which are as images of that Heavenly Kingdom, much more may we presume that it is observed by God himself, who is King of kings, and the common Father of all mankind.

c. Indeed these things seem most worthy of our righteous God, and altogether agreeable

agreeable to his gentle nature: thus we see, he would not inflict punishments upon the *Ninivites* without cause declared, for he first sent his Prophet to them, that by his preaching they might understand the will of God. Yet that saying of *Peter* in the *Acts* doth seem to thwart this opinion, for he teacheth, *That there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ.* Acts. 4.

M. That is not otherwise to be understood, than (as we said before) to concern them to whom that name hath been preached: although whosoever is saved, hath salvation by God his Saviour, as he proclaimeth of himself in *Isaiah*, 1, even *I am the Lord, and besides me there is no Saviour.* But that is *Jesus Christ*, God to be praised for ever; although explicitly and declaratively he hath not been revealed to them.

C. I confess I thought thus within my self, but I was willing to hear your opinion, but when you said a little before, speaking of the Church, that it was wheresoever men did believe, or should believe, wherefore made you that addition, should believe?

M. Because at all times, and in all ages, many are elected to this kingdom, which are not yet called, not compelled by faith

to

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to enter, as were *Saul*, *Cornelius* the Centurion, and *Sergius Paulus* the Proconsul, and innumerable others whose vocation and ingress was by the Lord, for some time deferred; who because they were from all eternity appointed to this kingdom, are therefore all Citizens and Members of this heavenly Common-wealth: this is manifest by these and others, who the goodness of God being revealed, are afterwards received into this kingdom.

C. They say that *Cornelius* opened a passage into this kingdom by his prayers and Alms-deeds, and this they confirm by those words of the Angel to him, *Thy prayers and thy Almes are come up for a memorial before God.*

M. The abettors of such fancies are contumellous to God, and ignorant of the Scriptures; they reproch God; for they rob him of his Honour, and give the glory to man; & they are ignorant of the Scriptures, not discerning an open truth. Their error ariseth partly from a non-consideration of the words preceding and subsequent, which if they had perpended; they had never dashed against this Rock. What hath *S. Luke* written in the beginning of this Chapter? That *Cornelius* was a devout man, and one that feared God, with all his house; which gave much Almes to the people; and prayed to
God

God alway. Afterwards those men that were sent by *Cornelius* give him this Character, that he was a just man, feared God, and of good report among all the nation of the Jews. Who now doth not plainly see that his piety to, and his fear of God are first commended: then his Almes and good deeds are spoken of? he was a Religious and a good man, and therefore gave many Almes to the poor, and prayed to God alway, which were the fruits and effects of his piety. Therefore it is said, he was of good report among the Jews. But from whence came these good effects? Not from his good deeds; for the tree must be good before the fruit can be good, as our Lord saith, *Matth. 7.* For the cause cannot follow the effect any more than a daughter can bring forth her Mother. But who made him Religious and just, and fearing God? Who but he, that circumciseth the fore-skins of our hearts? That taketh away our stony hearts, and giveth us hearts of flesh, and new Spirits? *Ezech. 11.* He, I say, made *Cornelius* both Religious and devout: and were not these things declared unto Peter by the Divine oracle of God: for when he supposed that all the rest of the Nations were alienated from the benefit of the Gospel, the Angel telleth him, *Those things which God hath purified, call not thou unclean.*

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clean. Acts 10. Here God witnesseth that he had purged, prepared, and consecrated *Cornelius* to himself. And although it was spoken because of *Cornelius*, yet the words concern all those that God hath chosen and adorned with the beautiful knowledge of the Gospel. And whereas it is said that his prayers, and giving of Almes went up to God as a memorial, nothing more is intended, but that God heareth the prayers of the Godly, that their good works are acceptable to him, and that he hath them in remembrance, as flowing from himself the Fountain of all good gifts. And where it is said, that he was frequent in prayer, it is evident that this proceeded from a Divine inspiration. For as *Paul* saith, *we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with unutterable groans. Rom. 8.* Now if he was endued with the Spirit of God, as certainly he was, and that his Almes-deeds and his prayers were accepted, it is as certain that he had faith, without which it is impossible to please God, as *St. Paul* doth most plainly teach. *Rom. 10.* And if he had the illustrations of Faith, then his heart was purified and cleansed, as *Peter* testifieth of *Cornelius* and other Gentiles in *St. Luke*, saying, *That God had enlightened them by his Holy Spirit, and purged their minds by Faith.*

C. I perceive that by degrees you have come to the right explication of the truth; but there is yet one thing to be enucleated, for Peter saith, *Of a truth I now perceive, that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted by him. Act. 10.* Here he sheweth that by good works a man is reconciled to God.

M. This speech of the Apostle, meaneth nothing else, but what diverse other holy sentences do teach, that God in his election of, and his Love to mankind, hath regard onely to their goodness and glorie, not to their original, their pedigree, their country, their sex, their age, their merit, or any other personal attributes. This truth is exemplified in the person of *Cornelius*, whom God called being an alien, and dignified him with a place in his kingdom. The signs of Election are an ingenuous and a reverential fear of God, like to that of obedient children towards their parents, from whence there ariseth in them, a confidence and a stedfast perswasion of the love of God to them, and from thence again groweth a delight in the Law of God, a complacency in the works of righteousness, he that is accepted by God, he feareth, he honoureth, loveth, and trusteth in God: for it behoveth that the person of that man
be

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be gracious and acceptable, whose duties or offices of Love are accepted: for no performances are acceptable from him, against whom we entertain a prejudice or aversion, of this we have experience in the common civilities of life, but with God there is no prejudice, for he is the searcher of the heart. And *John* saith, *whosoever doth work righteousness, is born of God.* Also, *whosoever believeth that Jesus is the Christ, he is born of God*, that is, therefore some men live justly, some man believeth Jesus to be the Christ, because he is justified by God, and endued with holiness and righteousness by him: for unless he thus be born of God, he is unable to perform any thing justly and rightly, or to believe that Jesus is the Christ. This the Lord himself confirmeth upon *Peter's* confession, that he was *the Son of the Immortal God.* *Verily* (saith our Saviour) *flesh and blood hath not revealed this unto thee, but my Father, which is in Heaven.* Now there is this difference between Divine and humane justice, he that is not justified by God, may execute humane justice, for fear of punishment, expectation of glorie, or hope of other reward; but no man is exercised in heavenly justice, who is not first justified, purged by Faith, and assisted with grace. Therefore it is no wonder, that whosoever feareth God,

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God, and worketh righteousness, is accepted of God; because *the fear of God is the beginning of wisdom, and a good understanding have all they that keep his Commandments.* With this fear, as with salt, the Lord doth season their hearts, and preserve from corruption (even whilst they are ignorant of him) those that he purposeth to call into his kingdom. This inchoation of their liberty, is afterwards perfected in the time of their vocation, by the preaching of the Gospel and by Faith.

C. I have received full satisfaction, and I hope hereafter that both my self and others, will give greater credit to the Oracles of God, then to the perverse opinions and interpretations of men.

M. Now that we may conclude this digression, I say that wheresoever, or whensoever such are found, in that moment of time they have attained to this Sanctuary, this propitious year of Jubilee. Onely as it is written, *Let us call upon the name of the Lord, and we shall not be disappointed.* Also, *whosoever shall call upon the name of the Lord, shall escape.* Joel. 2. Also, *The name of the Lord is a strong tower, the righteous flyeth unto it, and is safe.* Prov. 18. To this tower, this sanctuary, the Lord himself beckneth the poor, the miserable, the wretched, the desperate sinners, in this sweet invitation,
Come

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Come unto me all ye that labour, and are heavy laden, and I will ease you. These are the wayes, the secrets of holy state, and the Divine Policies, which our King useth for the Instauration of his kingdom. And if the kingdoms of the earth are enlarged by such artifice, how much more shall we think the kingdom of Heaven to be dilated, which is far more capacious, more firm, and more easie of access?

C. Truly I suppose it will infinitely exceed the kingdom, or rather the dungeon of the Devil: even as much as there are more who wish and desire ease, impunity, Honour and Salvation, then who are in love with labours, punishments, servitude, ignominy, and death eternal, and certainly but few men will precipitate themselves into these calamities, when they may with such facility redeem themselves from the fear of them. And although a small industry onely, seemeth necessarie to the prevention of these endles torments, yet we see but few men that contend to get to this refuge, this most pleasant Citie; and what should be the cause of this slackness, this dulness; this indiligence is to me altogether unknown.

M. The cause is manifest; First that which I named before, to wit that the new reason of state, which our King maketh use
of

of in the administration of his affairs, deceaveth those that with the judgement of men, seek after this citie as gloriously visible and conspicuous. Secondly, the Church is congregated and constituted out of this holy Sanctuary, by the preaching of the word, and the administration of the Sacrament, and these being concealed from the greater part of the World, by this means, this citie for a long time was kept hid, and so little taken notice of; that it was scarce discernable who were the true Citizens. But as soon as the glad tidings of the Gospel have arrived, then we see them flock to this citie as in the time of Christ and his Apostles. For when Christ himself had said that the kingdom of God was at hand, and after that he had exhorted men to *bring forth fruit worthie of repentance*; he then called them all unto him, with that joyfull summons, *Come unto me all ye that labour and are heavy laden, and I will give you ease.*

Of this joyfull invitation, this liberal year, the Prophet *Isaiah* foretold, when speaking in the Person of Christ, he saith, *I am endued with the spirit of the Lord, Jehovah hath Anointed me, and sent me to declare joyfull tidings: to heal them of broken Spirits, and to give liberty to them that are in bondage, sight to the blind, to deliver the oppressed out of their streights, and to preach the joyfull*

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joyful year of the Lord. The Apostles also, those faithful Embassadors of Christ, did invite all mortal men to this great benefit, this most blessed kingdom. *Old things are past away, behold all things are become new: and all things are of God, who hath reconciled us to himself in Christ Jesus, and hath given to us the ministerie of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation.* Now then, we are embassadors for Christ, as though God did beseech you by us, we pray you, in Christs stead, be ye reconciled to God: for he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in him.

But shortly after, false Apostles and counterfeite Embassadors, brought in humane traditions, and began to lay upon mens shoulders the burthen and heavy yoke of the Law, which things did deject, not erect mens minds, did terrifie them, not allure them, did wound them, not heal them: from whence came to pass that few made their approach to this kingdom, or if they drew near, they soon returned and departed. For the Gospel of our Lord Jesus Christ, is not propagated and advanced by the sword, but by preaching, by the energie of the Spirit, by good example, patience, chari-

tie,

tie, meekness, justice, temperance, constancy, goodness, faith, lenity, long-suffering, and all those blessed and peaceable fruits of the true Spirit of God. So our Lord himself; so his Disciples propagated the truth, and sowed the Heavenly Doctrine of Christ in mens hearts. For our Lord as *Hilarie* told *Constantinus*; *Augustus* did rather teach than exact a knowledge and confession of himself; and giving Authority to his precepts by the frequent attestation of miracles, he despised a will that was any other way compelled to acknowledge him. And full of truth are these words, for nothing so free as the judgement in Religion. For Religion flourisheth by sound reason and strong perswasion, not by fear and threatenings. It is defended & preserved by dying, not by killing; by patience, not by cruelty; by justice, not by butchery; by faith, not by fraud & rotten policy. For he that will establish Religion by imperious ordinances & force, doth not seek to defend it, but to violate and pollute it. But because we see the night approaching *Calius*, unless you have ought to interpose, I shall descend to such places of Scripture, as seem to favour this my opinion, *of the amplitude of the kingdom of God.*

C. I have not the least doubt remaining, and I earnestly intreat you, before the night prevent

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prevent us, to hasten to those proofs as the chief end of our meeting.

M. In the first place therefore, weigh diligently that magnificent promise of God made to *Abraham*, so often repeated and inculcated. God promiseth, and confirmeth his promise with an oath; that he will make his seed as the dust of the earth, so that if a man can number the dust of the earth, then shall he number the seed of *Abraham*, Gen. 17. And again in the 22. chapter, he promiseth, *In blessing I will bless thee, and in multiplying, I will multiply thee in thy seed as the Stars of the Heaven, and as the sand which is upon the Sea-shore, and thy seed shall possess the gate of his enemies: and in thy seed shall all the Nations of the earth be blessed.* Here I would know of any man, whether God in this inimitable (as to us) and inestimable promise, did intend that the multitude of the *Elect*, (for that they were prefignified by the seed of *Abraham* is plainly shewed in the 4. to the *Romanes*) should be inferiour to the number of the *Reprobate*? Who will dare to say so, when he compareth his seed to those things which exceed all other things for number, yea indeed, which are themselves numberless? For although *Archimedes*, that noble Geometrician, supposed that he could number the sand, not onely about *Syracusa*, but of all the

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the habitable and in-habitable parts of the world; and undertook to write a Demonstration of this supposal to *Gelo*, then King of *Sicilie*: yet the Prophet *Isaiah* teacheth otherwise. *what man* (saith he) *bath measured the waters in the hollow of his hand? and meted out the Heavens with a span? or comprehended the dust of the earth in a measure? or weighed the mountains in scales, and the hills in a ballance?*

Thus comparisons of this nature have been adhibited, to demonstrate such things unto us, which in their kind admit of no comparison. From whence it follows, that the progeny of *Abraham* is more numerous and copious, than all others. Moreover, all the Faithful being comprehended in the seed of *Abraham*, there is in the expressions of the Holy Ghost, a kind of *tacite* contention against that Opinion of the *Pau-*
city of Believers, for as often, and as much as he amplifies the Kingdom of God, so often, and so much he speaks in diminution of the kingdom of darkness. Neither in this can I accord with *S. Austin*, who saith these words are uttered in an Hyperbole, yet when he labours to declare the matter, any man may perceive he is mistaken. For in his Book *Of the City of God*, he saith, *That the seed of Abraham is less in number than the multitude of the wicked.* Suppose the sand of the Sea-shore, or the dust of the earth do much ex-

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ceed the number of the whole generation of mankind, What then? we do not confess that the number of the Elect, is greater than the number of the Sands : but by the comparison this *only* is in question, Whether the Holy seed of *Abraham* do not surmount the number of the wicked? but if it be not implied that the number of the Elect is the greater, why should it be compared to a thing that is infinit? If some man had come, and said, That this comparison (so high that it exceeds belief) is more agreeable to the multitude of the wicked, which is much above that of the faithful, would he not hereby secretly insinuate, that here was no relish of Divine wisdom in this comparison? But if to think any such thing, much more to say it, be impious and execrable, it is manifest, and follows undeniably, that the multitude of such as belong to the Kingdom of God, is much the greater. But to this hath not God added this also, *That in the seed of Abraham all Nations shall be blessed? Gal. 3.* But how shall they all be blessed, if the major part be excluded from eternal happiness? One of these two things is necessary there to be allowed, either (which I abhor to think) that God is a liar, or else that the number of the blessed is not equiparated by any other number, and which of these two is to be chosen, I leave to the pious Reader to judge.

c. You

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C. You conclude solidly and truly ; for as *Fabius* sheweth , an Hyperbole is then to be known, when the matter expressed, exceedeth all natural measure. Now these promises are not vulgar, but so ample, stately and honourable , that the narrow minds of mortal men , should be struck with admiration as often as they contemplate the blessed multitude of the glorious Saints.

M. You speak the truth. But that wicked one who is wrapped up in a mantle of piety , hath been always busie and diligent to eclipse this truth. I will now produce another place of *Moses*, because I know every new argument is a fresh vexation to that fiend. In *Exodus* God doth wonderfully set forth the goodness of his own nature , for such is his clemency, that he promiseth mercy to a thousand generations in pardoning sins and transgressions , but threatneth vengeance onely to the third or fourth generation ; Consider now what proportion there is between one thousand and four, and know that there will be as great an inequality between the glorious free men of Jesus Christ, and the few and miserable bond-slaves of the devil.

C. This is a proportion without proportion, & (to speak like a Geometrician) a comparison between a body and the shortest line.

M. From *Moses* let us pass to that Evangelical Prophet *Isaiah* , by whose authority

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we shall learn that this most blessed Kingdom is perspicuously exaggerated. He poureth forth words of great consolation upon the Church, even then Militant, *Rejoyce O barren, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travel with child. For more are the children of the desolate, than the married wife, saith the Lord.* Which words are both cited and explained by S. Paul in his Epistle to the Galatians, *Many more, saith he, are the children of the desolate, than of her that hath an Husband.* Now they that are experienced in knowledge of Divine mysteries, are not ignorant, that the Church of God is understood by that desolate and barren, and the kingdom of Satan by the married wife, for in the same place the Apostle distinguisheth them one from the other, by most certain notes. *Now we brethren, saith he, are the children of the Promise, as Isaac was: but as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, cast out the bond-woman and her son, for the son of the bond-woman shall not be Heir with the son of the free-woman.* Therefore we are not, my brethren, the children of the bond-woman, but of the free.

C. I have heard, and as I remember I have read, that that barren was the Church collected out of all nations, & that the married wife was the Commonwealth of Israel, the

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the Synagogue of the *Jews*, which differ nothing but in Nation and time.

M. I know it, and therefore I alleadged this place of the Apostle, that it might plainly appear, that they are not distinguished by reason of Nation and time, but for inward qualifications, for manners, for conditions, and for the end. For first he distributes all mankind into those that are born of the flesh, and those that are born of the Spirit, besides these two, there is no third. Then he saith, *Those that are worldly, do continually vex and persecute those that are Spiritual and Heavenly, yet they are servants, these are free.* Therefore in reference to their final condition, he conferreth an everlasting inheritance upon the sons of the free-woman, those of the bondwoman being abdicated, forsaken, and rejected. These things being so learnedly and so plainly disjoyned by the Apostle, we ought not to conjoyn, or rather to confound them. And if any man will by that *married wife*, or by that *daughter of the bond-woman*, understand the Nation of the *Jews*: neither can he by that means detract from the multitude of the Elect: for as he that treads the steps of the faith of *Abraham*, is the son of *Abraham*, and belongeth to the number of the Saints; so he that followeth the contumacy, and abideth in the unbelief of the *Jews*, is deservedly called a *Hagarene*, and an *Ismaelite*. Here is therefore no place.

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for tergiversation ; for he plainly affirmeth that the number of the Citizens of the Heavenly *Jerusalem* , is much greater than that of the earthly *Jerusalem* , and this is the reason of that great admiration of the celestial Citizens, when they behold their own multitude, as you read at large in the Prophecie of *Isaiah* .

C. It is so; but why is one called barren, and forsaken; & the other the married wife?

M. First, because she is not so fruitful, pompous, and illustrious in the ceremonies of the Law as the other : Secondly, because she appeareth little and regardless in the eyes of the world. For she boasteth not of good works and merit: doth not make ornament, magnificence, and splendour, to be inseperable notes of her purity ; and Lastly, is not celebrated for diversity of Sects, and variety of rites and ceremonies. Therefore she is termed barren, without children, solitary, little, despicable, and forsaken of God, by them that judge according to the specious outside of things. But on the contrary, the other said to have a husband, because she surpasseth in the pomp of outward worship, for the Prophet hath opposed the married woman to the barren, and her that is forsaken : and speaks of both of them after the manner of men.

C. I will not here demand who is the husband of the Church, for I know it is Christ
the

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the Lord : but who besides will they have to be her husband ?

M. The very Synagogue it self boasts of *Moses*, but very falsly, as *Christ* sheweth in the 5. of *John*, saying, *Had ye believed Moses, ye had also believed me, for he wrote of me: but if ye believe not his writings, how will you believe my words?* Also our Lord saith in the 2. of the *Apocalypse*, that such are not *Jews*, but *blasphemers*, and the *Synagogue of Satan*. Moreover they who ordain and pretend *Moses* for their Law-giver, if they seek salvation by any other Law than that of *Christ*, whether it be of *Moses*, or *Mahomet*, or *Pope*, or any *Seperatist* whatsoever, they may be said to have a master & a husband, and they that are such, are all servants & bond-men, and as many as are begotten of them, that is, perverted by them: and if they be servants, they shall not abide in the house for ever, but the son abideth ever. But *Christ* and his Spouse, the *Heavenly Jerusalem*, have children, and those free from the Law, as our Saviour told the *Jews*, *If the Son shall make you free, then you are free*; *St. Paul* also telleth us, that *where the Spirit of the Lord is, there is liberty*, *1 Cor. 3.* Therefore these are heirs, not by the observation of the Law, but only as sons, sons of the free-woman, which is the *Holy Catholick Church*, not the *synagogue of the bond-woman*, held under fear and servitude. For he that is a son, doth not imagine that

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he shall therefore become an heir, because he serves the father & keeps his commandments, but because he is born in true and lawful wedlock, or else called into the family by adoption.

C. These things are so plain, that he is wilfully blind that seeth them not. But can you produce any testimonies out of the New Testament?

M. I can; Behold St. Paul, comparing the calamity brought into the world by the transgression of Adam, with the benefit of Christs resurrection, that is, those which were damned in Adam, with those that are justified, sanctified and saved in Christ, saith thus, *But not as the offence, so is the free gift, for if through the offence of one, many be dead: much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many*, Rom. 5. Now the sense of the words is this, That the gift of one man Jesus Christ, hath abounded to many more, than the fall of Adam, and the offence by that fall did extend. Here you see the Apostle saith *in terminis*, that more are saved by the advantage of Christ, than are damned by the sin of Adam.

C. I do see it, and I understand it; but how in the same place are those words to be understood? For he saith, *As by the offence of one man, judgement came upon all men to condemnation; so by the righteousness of one man,*
sh all

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shall all men be absolved. Here he saith all men are damned, and yet all men are saved, and seems to speak things repugnant. For if all be condemned, there is a necessity none can be saved; and there is a necessity none can be damned, if all men be saved.

M. You have propounded a question somewhat perplexed and knotty, but by Gods assistance I shall untie it: I know there are some that say, all are condemned, that is, all that are born under original sin, are obnoxious to condemnation: that all are absolved and set free, that is, that Christ died for all men, and that his death was effectual to expiation of the sins of the whole world, if all men had applied unto themselves the benefit of his death by faith; but this opinion tottereth, in regard that all men are born in original sin; yet all men are not justified, all men are not saved: and by this it would seem that the efficacy of the passion of Christ was not so diffusive, as the transgression of *Adam* was destructive, whereas if you consider the words onely, the reason should be the same in both. You have not forgotten the old Axiomes, *Paria paribus, & contrariis omnibus contraria conveniunt.* But this seems more plain to me to affirm, that all which are condemned, are condemned for the offence of one man; and so also all that are saved, have salvation by the benefit of one; but it is true that all are condemned that came of the old *Adam,*

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Adam, and all which are born of the second *Adam*, which is *Christ*, are saved ; but they are few, these are many, otherwise the righteousness of *Christ*, will be found less than the disobedience of *Adam*. Thus we shall with the Apostle, harbour thoughts correspondent to the Office & Divine virtue of *Christ*. And whereas it follows, that by the disobedience of one, many were made subject to the curse, we have already shewed that by many, the Apostle means all.

C. I remember it, and like very well of your interpretation; but go on, because I see you are ready to make an end.

M. To the amplitude of this Divine Kingdom, those places also do concur in the second *Psalms*, where the Father saith to his Son, *Ask of me, and I shall give thee the Heavens for thine inheritance, and the uttermost parts of the earth for thy possession.* And in the 72. *Psalms*, *He shall have dominion also from sea to sea, and from the River unto the ends of the earth: also, All Kings shall worship him, and all Nations shall do him service.* These passages of Scripture in the History, belong to *Solomon*, but in the mystery, to *Christ* our King, as those that are conversant in the Scriptures, do well understand. Also that place in *Joel* 2. *I will pour forth of my Spirit upon all flesh.* Again in the 2. of the *Acts*, *All men shall know me, even from the least to the greatest: Also in the first of Malac. From*
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the rising of the Sun, even until the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, even a pure offering. Consult also the Prophet, and observe in the seventh chapter, how honourable mention he maketh of the Kingdom of God. And there was given him dominion, and glory, and a Kingdom, that all People, Nations and Languages, should serve him. Again in the 12. of John, our Lord saith of himself, And I, if I be lifted up, will draw all men unto me. Again, St. John speaking of Christ, saith, That he doth enlighten all men, chap. 1. St. Paul also affirmeth, that God would have all men to be saved. And in another place, He hath shut up all men under unbelief, that he might have mercy upon all men. In these and very many other places, by the word all, is intimated the amplitude of the Kingdom of God. This is that seed, that fruitful off-spring, which Isaiah fore-seeing, was forced with amazement to cry out, who can declare his generation? This is that multitude declared by St. John in Apoc. 7. After this I beheld, and lo a great multitude which no man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, cloathed with white robes, and palms in their hands: and cryed out with a loud voyce, Salvation unto God, which sitteth upon the Throne, and to the Lamb. This multitude, this
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majesty and greatness of the Kingdom of God, future generations will better comprehend than the ages past; for they shall behold the most happy spreading of the Gospel, they shall see the destruction of the Prince of the *Ismaelites*, and of that proud Vicar of hell. Antichrist by little and little shall be overcome, and cast into utter darkness, from whence there is no redemption: and they also who have followed his voice, and obeyed his imaginations, shall participate the same damnation.

C. Oh how happy hath this day been unto me, wherein I have learned the explanation of so many difficult places of Scripture, so great errors detected and confuted, so many mysteries revealed, and so many knotty and involved questions untangled. The cloud of error being blown over, I now plainly see, how rash and bold an enterprise it is, to judge of the Kingdom of Heaven by appearances, which is not constituted by any thing subjected to our senses, but prepared by the election of God, and distinguished from the synagogue of the devil, by faith and the fruits of the Holy Spirit, not purchased by any counsel, help, or merit of ours, but obtained merely by the gracious good pleasure of our God. Wherefore from henceforth I will forbear all such temerity, and will leave the disposing of his Kingdom, and the repleting of his affairs, to God himself, who enlargeth it at several times, and in several places, as best seemeth good unto him. I will know it to be my duty, to worship God in Spirit, perpetually to exalt his mercy, to love and follow Christ, and to help all men, even mine enemies, with my care, my counsel, and all my best assistances.

Hic murus atheniensis esto.

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